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RECENT BIBLICAL LITERATURE

JULIUS WELLHAUSEN celebrated his seventieth birthday on May 17, 1914. Friends and former students, headed by the editor, Professor Marti, have united to do him honour by the publication of a volume of scientific papers.¹ It is to be regretted that the Committee decided to confine the invitations solely to such scholars as were committed to the methods of Wellhausen; it seems the publication was intended to serve as a proof that they were not antiquated nor in need of revision. For, in the first place, a far greater number of men would have responded, who though more or less at variance with the celebrant's position, would have been glad to testify to their admiration of Wellhausen; and in the second place, science is not advanced by clinging to this or that method, this or that position, if here and there new paths have been opened and new points of view established. It is easy to see against whom Marti's pointed shafts are directed; but withal it little behoves Biblical students in any camp to detract from the merits of this scholar who has been a path-finder and whose name has had international vogue.

We turn first to the end of the volume where a list of 235 publications from Wellhausen's pen has been drawn up by Professor Rahlfs. His first fruits dealt with the clans and families of the tribe of Judah, enumerated at the head of I Chronicles. With this dissertation submitted to the Theological Faculty of the University of Göttingen went the usual theses which the candidate was to publicly defend and which embraced a wide field of theological knowledge. To some of them, the scholar made reference in his later publications, as for instance, the derivation

¹ *Studien zur semitischen Philologie und Religionsgeschichte*. Julius Wellhausen zum siebenzigsten Geburtstage am 17. Mai 1914 gewidmet von Freunden und Schülern und in ihrem Auftrag herausgegeben von KARL MARTI. Giessen: ALFRED TÖPELMANN, 1914. pp. xii + 388.

of מורה from ערה. His first large work, published in 1871, dealt with the text of the Books of Samuel. It has been a guide to all younger men in the proper use of the ancient versions, particularly of the LXX, for the purpose of textual criticism. He steered a middle course between Thenius to whom every Greek word meant a Hebrew equivalent and who failed to grasp the importance of studying in a version the translator's mannerisms and exigencies, and on the other hand, Geiger, who saw in every deviation from the M.T. an intentional change, born of the conflict of opinions among the various later sects. Three years later, a study of the Pharisees and Sadducees was published with a clear leaning on Geiger, though he by no means followed him through thick and thin. A series of articles on Biblical Chronology and the analysis of the Hexateuch paved the way for his great and best known book, *The History of Israel*, later renamed *Prolegomena to the History of Israel*, which meant the summing up of the arguments for placing the Priestly portions of the Pentateuch in post-exilic times, and a reconstruction of the history of Israel nothing short of turning the traditional view upside down. We younger men have heard of the storm of protest from all quarters that ensued and how in both hemispheres the name of Wellhausen became the subject of diatribes in pulpits of all churches. He was at length forced out of his position in the Theological Faculty and compelled to switch over to the Philosophical Faculty in a minor Prussian university. From these years come his works on Arabic literature and Arab religion, notably his book on the remains of Arab Heathenism which meant to illustrate the same development in Israel, placing the rise of Islam on a level with the Deuteronomic revelation. He once more returned to the Old Testament field by a translation of the Minor Prophets and, particularly, by his volume on the History of Israel and Judah which grew out of an article originally contributed to the *Encyclopaedia Britannica*, but which was thoroughly enlarged and remodelled. This work which is now in its seventh edition (see later) is a masterpiece of style. Whether he deals with the natural configuration of Palestine which, unless we are mistaken,

he never visited, or the political, religious and literary history, we meet stately periods of which each word is so much condensed thought. Advanced as the standpoint is in various details, nevertheless, Wellhausen shows an unperturbed attitude towards vagaries of younger men, some of whom were his own disciples. The crowning chapter is, of course, the last, in which Wellhausen, naturally enough from a Christian point of view, proceeds to show how the Old Testament religion which is traced in the previous pages through the cross-current of the last pre-Christian century leads to the flower, the teaching of Jesus of Nazareth. If Amos and Jeremiah are invested retrospectively with the evangelical touch and made to stand forth as the protagonists of individual civic righteousness against the pride of race and political chauvinism, Jesus, on the other hand, is described as another, indeed as the last prophet, who consummates the individualistic tendencies in the religion of Israel. That to Wellhausen the religion of Jesus and Christianity are things apart may be seen on the last page where it is pointed out that the destinies of nations and the progress of civilization are not to be measured by Church history and Church councils over which the owl of strife presided, and who concludes with the apophthegm that the Gospel is the salt of the earth and where it aims to be more, it becomes less. Advanced to the oriental chair ultimately vacated by Lagarde, we find him contributing an edition and translation of the Psalms to Haupt's Bible, participating in a discussion as to the historical character of the Restoration, and turning his attention to Arabic history and Arabic literature; but of a special interest to the Biblical student are his works on the Gospels and the Acts of the Apostles in which he operates with methods of criticism previously applied to the Old Testament, and with the notion of an Aramaic original underlying the Gospels.

It is a record certainly rich in achievement and profound in its stimulating effect. Through all his works, there is noticeable a master mind never lost in details but always going to the centre of things and aiming at a presentation of the great and leading figures and thoughts in the religion of Israel which has

always stood in the centre of his interest. Opponents have been shocked here and there by an irreverent tone, and Jewish scholars have been aghast at the havoc which Wellhausen's theories wrought in traditional opinion. Wellhausen shares the Christian view of the inferiority of Rabbinic Judaism. But Wellhausen is far too aristocratic to show hostility towards Judaism, if he ever harboured such thoughts. If his disciples betray anti-Semitic tendencies, it is simply because they belong to a younger generation and because they descend to a low level.

Of the twenty-one papers in the volume all but three (Frankenberg's on 'Determination in Semitic', on the lines pursued by the author in his work on the 'Organism of Semitic Word-formation' published in 1913; Bevan's on 'Mohammed's Ascension to Heaven'; Albrecht's edition of the fifth porta of the *Book of the Tējnis* by Moses Ibn Ezra, based on Günzburg's edition and two further MSS.) deal with Hebrew and the Old Testament. Beer cuts out from the portions of Isaiah generally regarded as authentic all anti-Assyrian discourses and only leaves the pro-Assyrian prophecies stand; thus vacillation is removed and the prophet is depicted as his people's enemy ('Volksfeind'), a universalist transcending all national barriers with an outlook into the future 'genuinely Protestant', while the Synagogue and Islam and Catholicism are founded upon the spurious eschatology of the amplified and corrected Book of Isaiah as we have it to-day! Bertholet's 'Notes on Textual Difficulties in Deutero-Isaiah' contain here and there suggestions which will command attention; the best in 51. 12 comes from Ehrlich; the deductions from the Septuagint are not always convincing. Budde ventures the opinion that the prose account of the encounter of Amos with the priest Amaziah (Amos 7. 10-17) stood originally at the head of the book. The lexicographer Buhl endeavours to determine the meaning of the stem לָיִן (לִיָּן). Burney is inclined to believe, against Moore, that the two narratives of Gideon's rout of the Midianites now dovetailed into one another probably did not differ as to the place of the flight of the marauders. Cornill's contribution elaborates points raised in his controversy with Sellin. The Judah section

in the Blessing of Jacob (Gen. 49) is reduced to three short lines with their allusion to wine growing and cattle raising in the southern hills and steppes; all else, including the Shiloh passage, is interpolation. Wellhausen's repristination of Goethe's discovery of the Jahvistic Decalogue in Exod. 34, a parallel to the Elohist in chapter 20, is submitted to a fresh proof and substantiated: it consists of five pairs of commandments. Elhorst refutes the opinion according to which the rites of mourning in Israel have for their purpose the warding off of evil demons; he thinks that the matter is a most complicated one, and that a variety of motives plays into these customs: on the one hand, there is a desire to do a service to the departed, for it is quite material in what manner one goes down into the underworld; and, on the other hand, there is the belief that the house of death is occupied by a power which in the interest of the dead and the living it is well to propitiate and to honour. Von Gall examines the pre-exilic passages in which Jahveh is designated as king of Zion, and comes to the conclusion that he succeeded to the title of an ancient pre-Davidic deity, Zedek (cp. the name Adoni-zedek), located in the sacred spring Gihon; the cult of that deity lived on unofficially, and consisted in the burning of children in the valley of Hinnom in honour of the king—Moloch; the prophets realized the heathen origin of the abominable practice, and gradually transformed the King of Zion into the Lord of the universalistic Messianic kingdom. Gray collects the data in the Egyptian Aramaic papyri, affording the earliest evidence of the existence among the Jews of the practice of giving to children the name of an ancestor, and particularly that of the grandfather. Guthe's explanation of the sign and the prophecy in Isaiah 7. 4-17 proceeds from an analysis of similar prophecies to which a sign is attached, both in Isaiah and elsewhere: the sign is subordinated to the prophecy. In the present case, sign and prophecy are constructed to consist each of two halves, and there is a relationship in time and thought between the corresponding halves: the birth of a new generation under the call 'God is with us' in the time of peace following the

retirement of the two warring kings, and the meagre sustenance by milk and honey when in the sequel the country will be devastated by Assyria. There are difficulties enough in this view, and Guthe brushes them aside lightly; the assumption that 'the young woman' means 'young women' (generic article), although acquiesced in by many commentators, remains unconvincing. Haupt's treatment of the text of the Song of Deborah shows that scholar's usual manner of transposing textual elements and relegating others to the margin together with questionable emendations; but one can always learn from Haupt, and his diversified learning permeates the notes. While admitting the higher cultural sphere reflected in the marriage laws of the Hammurabi Code, Holzinger points out that the point of view is largely one of property rights, and that there is no trace of the higher moral ideal dominating the conceptions of Judaism on the subject of marriage. In the Old Testament itself there is a marked development between older and more recent times, exemplified in the different attitudes of the Jahvist and Elohist (Smend's analysis of Gen. 24 is accepted); but the change occurred from within, the contributing factor being the religious conceptions of the Jews. Köhler's contributions to the *Hebrew Lexicon of the Old Testament* demonstrate the need of including certain plausible conjectures by means of which the old Hebrew vocabulary may be enlarged; he also points out how one or the other article in Buhl's *Gesenius* will bear revision. According to Lods, the 'angel of Jahveh' represents a sort of 'double', 'l'âme extérieure'. Marti seeks to show that even so late a prophet as Zechariah did not escape the fate of being corrected by means of interpolations, the purpose of which was to accommodate the prophet to the standard of a predictor of eschatological events. Meinhold claims, against Wellhausen and his school, that when the Priestly Code assumes centralization of the cult in pre-exilic times it is not altogether falsifying history: centralization was a necessary corollary of the peregrinations in the desert, and at least during the life of Moses the Israelites worshipped Jahveh in one place, that being the ark and the tent of the covenant. But it is wrong

on the part of the Priestly Code to assume the perpetuation of this state of affairs in post-Mosaic times, when the settlement in Canaan and the subsequent dispersion of the tribes necessitated a multiplication of altars and ritual centres. Rogers reverts to the view of George Rawlinson and Hugo Winckler that Sennacherib undertook two campaigns against King Hezekiah, one in 701 and another about 682, thus relieving the textual difficulties in the accounts of the book of Kings and Isaiah. Steuernagel investigates the Deuteronomistic expression יהוה אלהי ישראל, and comes to the conclusion that in most cases אלהי ישראל was appended by a later editor in order to differentiate between Jahveh as ethnic deity, and Jahveh the national God of Israel.

The well-known history by the nestor of Biblical criticism is now in its seventh edition.² It is practically a reprint, without additions or corrections, as every monumental and epoch-making work should be. Evidently its influence is still potent, for, despite the many admirable books on the subject published in recent years, people like to revert to the main source and fountain-head of Biblical research from which all the latest currents and cross-currents derive their existence.

Volz's *Biblische Altertümer*³ is based on Kinzler's well-known work on Biblical antiquities, the seventh edition of which appeared in 1893. The immense archaeological material that came to light in the Orient during the last twenty years necessitated a complete revision of the work, and so the present book is practically new so far as subject-matter is concerned. In plan and execution, however, it approaches its predecessor. It should be noted that a good deal of the description is due to personal inspection as a result of an Oriental tour. The work is in two parts, the first dealing with the divine cult and religious life of Israel, the second with the domestic, social, and national condi-

² *Israelitische und jüdische Geschichte*. Von J. WELLHAUSEN. Siebente Ausgabe. Berlin: GEORG REIMER, 1914. pp. 372.

³ *Die biblischen Altertümer*. Von Dr. PAUL VOLZ. Mit 97 Textabbildungen und 32 Tafeln. Calw und Stuttgart: VERLAG DER VEREINSBUCHHANDLUNG, 1914. pp. viii + 556.

tions of the Jews. In the former a sharp line is drawn between the prophetic ideal of monotheism, the practical monotheism of the priests forming an intermediary between the prophetic spirit and popular practice, and finally the popular belief which shows affinity with the beliefs of the rest of the world. As sources the author makes use of both Testaments and the Apocrypha. Talmudic references are introduced only where they serve as a proof for a Biblical statement. The continuity and organic connexion of the work, as well as its comparative completeness of material, will recommend it to both scholar and layman, for whom it was written. The photographic reproductions are well executed, and the indices are as perfect as possible.

Arnold advances a novel thesis concerning the vexing problem of the ephod and the ark.⁴ As is well known, there are two kinds of ephod mentioned in the Old Testament, one meaning loin-cloth or apron worn by all persons who engaged in solemn religious exercises in the immediate presence of the deity, and one having reference to a solid and heavy object of an unknown nature, but with the power of divination implied. Now Arnold argues against the ephod being an object of divination; rather is the ark such an object, as may be seen from numerous passages containing the word אֶרֶן. Starting with 1 Sam. 14. 18, where the masoretic text has אֶרֶן and the Septuagint אֶפֶד, he hits upon the idea that the former is genuine while the latter is a substitute of a scrupulous scribe who wished to hide the fact that the ark was an object of divination. He then proceeds to identify all the passages wherein the heavy ephod occurs as having had אֶרֶן originally. Likewise he reads אֶרֶן for אֶן in 1 Sam. 15. 23, which yields good sense. After a searching investigation of the expression אֶרֶן אֱלֹהִים and similar combinations, he arrives at the conclusion that 'the historical sacred box of the ancient Hebrews was a manifold object regularly employed as the instrument of priestly divination'. This hypothesis relieves at once the diffi-

⁴ *Ephod and Ark*. A Study in the Records and Religion of the Ancient Hebrews. By WILLIAM R. ARNOLD. (*Harvard Theological Studies*. III.) Cambridge: HARVARD UNIVERSITY PRESS, 1917. pp. 170.

culty in 1 Sam. 14. 18, according to which the ark was in the camp of Saul near Gibeah of Benjamin at the battle of Michmash, while, in agreement with another account in 1 Sam. 7. 1, it was deposited in the house of Abinadab on the height above Kiriath-jearim, and remained there until David removed it to Jerusalem. If the ark of Jahveh was a multiple object then both statements are compatible with each other. The author describes the nature of the ark, its origin and development, until its final disappearance during the destruction of the first temple. It appears that the ark was a box of Canaanitish origin, and served as a repository for the sacred lots, and as a receptacle from which those lots were drawn. It was banished as a heathen relic with the advance of pure monotheism and the Deuteronomistic centralization of worship. The author elaborates all these points very meticulously, and comments on Biblical passages in a sound way. There can be no doubt that the hypothesis is very plausible, solving as it does several knotty problems in Biblical exegesis. The book ends with two excursuses, one on the equivalence of *Yahwe Šebaoth* to *Jahwe Militant* and not *Lord of Hosts or Armies*, and another on a troublesome passage in the Elephantine Temple papyrus. A conspectus on ארון in the Old Testament is attached at the end, and helps to visualize the whole intricate subject at a glance.

The Layman's Library,⁵ as stated by Mr. Burkitt in the preface, aims to present, in popular treatment, various theological subjects from the standpoint of the Anglican Church. The editors think 'in the first place of the laymen of the Church of England, who are puzzled by the inroads of modern learning upon the Church's ground, and wish to know what counsel and advice specialists who are also Churchmen can give them on the several subjects'. The present volume by Mr. Nairne opens the series. An introduction gives a general sketch of the literature of the Old

⁵ *The Faith of the Old Testament*. By the Rev. ALEXANDER NAIRNE, B.D. With a Preface by F. C. Burkitt, M.A., F.B.A. (*The Layman's Library*. Edited by F. C. BURKITT and the Rev. G. E. NEWSOM.) London: LONGMANS, GREEN & Co., 1914. pp. xi + 226.

Testament and its religious content. Then comes a detailed discussion of the early prophets, Ezekiel and the Law, the Wisdom books, the Apocrypha and Daniel, and finally the Psalter, with a view to elucidating the contribution of each of these sources in the sphere of absolute faith. In each case also the evolution of the religious concepts is emphasized, and connexions are made with the New Testament doctrine. The material is based on the latest critical authorities of the Christian faith, who insist that the fruition of the moral teachings of the prophets and the full maturity of their ideal religion was not effected before the Maccabean period, and only culminated in Jesus of Nazareth. The treatment is original and quite interesting.

Mr. Robinson⁶ aims to present some of the fundamental ideas of the Israelitic religion 'in their historical setting, with some indication of their theological and philosophical value, and of their significance for Christianity'. He takes up first the idea of religion, then the idea of God, the idea of man, the approach of God to man, the approach of man to God, the problems of sin and suffering, and the hope of the nation. He winds up with a chapter on the permanent value of the Old Testament, emphasizing Israel's history as a divine revelation and his religion as historical. An introductory chapter deals with the history of the canonical books as the source of religious ideas. His attitude is that of one 'who believes critical study of the Old Testament to be no obstacle but a great help to the progress of the Gospel of the New Testament'. To this end he traces the development from the idea of the nomadic war-god of the Mosaic period, through that of the agricultural land-god of Canaan, into that of the world-god, and up to the absolute monotheism at the time of the exile. The treatment is lucid, and the style clear and compact. A bibliography and index enhance the value of the book.

The Kingdom of God Series⁷ purports to expound the

⁶ *The Religious Ideas of the Old Testament*. By H. WHEELER ROBINSON, M.A. New York: CHARLES SCRIBNER'S SONS, 1913. pp. viii + 245.

⁷ *The Religion of Israel*. By JOHN BAYNE ASCHAM. (*Kingdom of God*

development of the kingdom of God on earth as represented in the Old and New Testaments. The former is covered by two volumes: *The Religion of Israel* and *The Religion of Judah*, both written by the same man. These books are intended primarily for adult Bible classes and high schools that stand in need of modern text-books written in scholarly spirit but in popular style. Hence the topical arrangement of the material and the concise treatment of each subject, hence also the questions for class discussion and suggested readings at the end of every chapter. The sequence of the topics is historical and follows in the main the Biblical canon. A brief summary concludes the work. The present volume contains twenty-six study chapters and stops with the rise of eighth-century prophetism and the fall of Samaria. The later development of the kingdom is reserved for the second volume on the religion of Judah.

Badé⁸ endeavours 'to meet the difficulties of men and women to whom the Old Testament is still a valuable part of the Bible, but who find it an indigestible element in the Biblical rationale of their beliefs'. With this aim in view he analyses the Hebrew religion on the basis of recent investigations, showing its inferiority from an ethical standpoint. He pictures the Hebrew religion in the most unfavourable light. To him even the Deuteronomic code does not constitute monotheism, for he coins for it the name monojahvism. Theoretical monotheism appears first in Jeremiah and is advocated by other pre-exilic prophets. As a practice it hardly existed. With such an appreciation of the Hebrew religion it is no wonder that the author has to defend it as the progenitor of Christianity. It is true, he argues, that the Old Testament is on a low level of ethical and religious development, still we must study it as the antecedent and origin of the New.

Series. Edited by HENRY H. MEYER and DAVID G. DOWNEY.) New York: THE ABINGDON PRESS, [1918]. pp. 239.

⁸ *The Old Testament in the Light of To-day.* A Study in Moral Development. By WILLIAM FREDERIC BADÉ, Professor in the Pacific Theological Seminary, Berkeley, California. Boston and New York: HOUGHTON MIFFLIN COMPANY, 1915. pp. xxii + 326.

The moral superiority of the latter over the former is assumed from the very beginning, and a wish is uttered that doctrinal co-ordination of the Old and New Testaments should give place to historical subordination of the former over the latter. The present volume covers Hebrew religious development during the pre-exilic period; another volume will deal with the Jewish religion during the exilic and post-exilic times. Foremost in the discussion is the idea of God in the Old Testament, the moral character of Yahwe, and the expansion of Yahvism to Theism under the influence of prophecy. The book contains an appendix on *Jehovah* and *Javeh*, and one on Jer. 8. 8.

Jahn's⁹ object is to disprove the theory of a special divine guidance for Israel: the Jewish religion, like any other religion in the course of human history, is a natural development from idolatry to monolatry, without any hint at choice or predilection. The vaunted monotheism of the Hebrews is nothing but a fiction fostered by prophets and priests alike. Yahwe is but a humanized national god such as we find among many other peoples of antiquity. Not until the rise of Christianity do we meet with a real spiritual monotheism, and this becomes possible only after the complete separation of Christianity from Judaism. This argument is not new and is quite characteristic of a certain group of Christian theologians whose purpose is to efface the Jewish origin of the Christian faith, even if they have to marshal their sources in a way to suit their preconceived notions.

Daniel Völter¹⁰ belongs to a group of theologians who look at the history and religion of Israel through an Egyptian microscope. Their aim is to prove that all the ancient Hebraic institutions incorporated in the Pentateuch had their origin on the banks of the Nile and that the story of the patriarchs up to and including Moses are mirrored exactly in the mythology of the Pharaonic

⁹ *Über den Gottesbegriff der alten Hebräer und ihre Geschichtschreibung.* Allgemein verständlich dargestellt von G. JAHN, emerit. Professor der semitischen Sprachen. Leiden: E. J. BRILL, 1915. pp. xvi + 672.

¹⁰ *Jahwe und Mose.* Eine religionsgeschichtliche Untersuchung von Dr. DANIEL VÖLTER. Leiden: E. J. BRILL, 1914. pp. iv + 48.

kingdom. This contention was raised by the author in an early book entitled *Aegypten und die Bibel* dealing with the earliest history of Israel in the light of Egyptian mythology. Further researches were incorporated in his *Die Patriarchen Israels und die ägyptische Mythologie, Mose und die ägyptische Mythologie*, and in a pamphlet entitled *Wer war Mose?* The present brochure on Yahveh and Moses advances the view that the former corresponds to the Egyptian god Har-Sopd-Shu whose habitat was Sinai, and the latter finds its prototype in the moon-god Thot, so familiar in the Egyptian pantheon. The author even discovers affinities between Zipporah, Moses' sister, and the divinity Hathor. This view that Yahveh dwelt on the Sinai peninsula and was an Egyptian divinity is in contrast to the view of Wellhausen, Gunkel, and Eduard Meyer, who place him on a volcano in Midian, in the vicinity of the Arabian Gulf. In his pamphlet on Passover¹¹ he maintains that the Israelitic feast of Passover and mazzoth, celebrated on the 14th and 15th of Abib or Nisan, corresponds exactly to the Egyptian feast of the 14th and 15th of Pachon.

Schwab's dissertation¹² constitutes a very exhaustive study of the term *nefeš* in the Old Testament and Apocrypha. First the original and fundamental function of this concept is defined, its concrete and abstract connotations as a principle of life, then its relation to *nešamah* and *ruah* is discussed, and finally its equivalent in Hellenistic Greek. Practically every phase of the word is dealt with very minutely, and in every case the proper authorities are quoted in full. Foot-notes are abundant and illuminating. The book is, furthermore, provided with a bibliography and an index.

Causse¹³ traces the monotheism of the prophets from its

¹¹ *Der Ursprung von Passah und Mazzoth*, neu untersucht von Dr. DANIEL VÖLTER. Leiden: E. J. BRILL, 1913. pp. 32.

¹² *Der Begriff der nefeš in den heiligen Schriften des Alten Testaments*. Ein Beitrag zur altjüdischen Religionsgeschichte. Inaugural-Dissertation (München). Von JOHANN SCHWAB. Borna-Leipzig: ROBERT NOSKE, 1913. pp. x + 106.

¹³ *Les Prophètes d'Israël et les Religions de l'Orient*. Essai sur les origines

earliest stage to its latest development, and then compares it with Oriental monotheism generally. The latter, he claims, never lost its heathen substratum and pantheistic tendencies, while the former, though subject to syncretism, always retained its high idealistic standard which it expounded to the entire world. It will be seen from this that the author does not subscribe to the radical and iconoclastic views of Jensen, Winckler, and their Pan-Babylonian *confrères*, who endeavour to trace every phase of Hebraism to either a Babylonian or Egyptian origin. Universalistic monotheism, the author maintains, is the creation of the Hebrews alone.

Hölscher's book on Prophecy and the Prophets¹⁴ is as thorough and exhaustive as such a work can be. It is laid out on comparative lines and goes into every phase of the phenomenon. The object is to depict the origin of prophecy and its later development. Of the six chapters the first is introductory, sounding the general psychological phenomena which accompany prophecy, such as ecstasy and vision. Subsequent chapters deal with ecstatic prophecy as manifested in the earlier prophets of Israel and then with the natural prophecy of the great literary prophets. The last chapter discusses how the various prophetic books originated and how they assumed their present form. The author is of opinion that ecstatic prophecy was indigenous in Canaan whence the Israelites derived it on their conquest of the land. Traces of this primitive state of prophecy are still found in the early historical books of the Bible such as Judges and Samuel. In Arabic literature, as the author points out, examples are more numerous. The transition from ecstatic to literary prophecy is conterminous with the shaping of a strict Yahvism. In discussing each prophet extracts from his orations are adduced, not, however, without introducing emendations. To increase its usefulness the work is provided with ample indices.

du monothéisme universaliste par A. CAUSSE. Paris: E. NOURRY, 1913. pp. 330.

¹⁴ *Die Profeten*. Untersuchungen zur Religionsgeschichte Israels von GUSTAV HÖLSCHER. Leipzig: J. C. HINRICHS'SCHE BUCHHANDLUNG, 1914. pp. viii + 486.

Dr. Šanda's monograph on Elijah¹⁵ contains an appreciation of the towering personality of that great prophet whose deeds border on the miraculous. The author takes up first the sources of the story of Elijah, deducing from them the political situation of the northern kingdom and the religious conditions of Israel during the ninth century. Then follows a description of Elijah's deeds and characteristics. The trustworthiness of the Biblical account is assumed after the Catholic fashion, and nothing is yielded to the mythical theory of some ultramodern critics.

No archaeological discovery in modern times stirred the scholarly world to such an extent as the find of the Elephantine Papyri in 1907. In their bearing on the history and religion of the Hebrews these papyri stand unique and unrivalled: not only do they throw light on an obscure period of Jewish history, but in many respects they corroborate Biblical accounts on which aspersions had been cast heretofore. No wonder prominent scholars of the Bible everywhere felt themselves in duty bound to institute an *enquête* into or at least to give a précis of these important documents. Of this literature, which has become quite vast in recent years, the most outstanding is Eduard Meyer's investigation,¹⁶ which constitutes a crystallization of opinion gained after numerous discussions in public lectures both in Europe and America. Meyer, as is his wont, approaches the problem in a systematic way: he recapitulates his theory about the origin of Judaism in the Persian period, first pronounced in his *Entstehung des Judenthums* (Halle a. S., 1896), and then proceeds to demonstrate how the newly found papyri furnish convincing proof to this assertion. The veracity of Ezra-Nehemiah, which he championed long before the papyri were unearthed, is dwelt upon

¹⁵ *Elias und die religiösen Verhältnisse seiner Zeit.* Von Dr. A. ŠANDA. (*Biblische Zeitfragen.* Siebente Folge. Heft 1/2.) Münster in Westf.: ASCHENDORFFSCHE VERLAGSBUCHHANDLUNG, 1914. pp. 84.

¹⁶ *Der Papyrusfund von Elephantine.* Dokumente einer jüdischen Gemeinde aus der Perserzeit und das älteste erhaltene Buch der Weltliteratur. Von EDUARD MEYER. Leipzig: J. C. HINRICHS'SCHE BUCHHANDLUNG, 1912. pp. iv + 128.

with great force and emphasis. An illuminating picture is drawn of the Jewish settlement on the Egyptian island and its relation to the mother country in Palestine. On the whole, the views he advances are based on a fair analysis of the papyri and deviate very little from other expert opinion such as Sachau's. The author's main merit lies in his excellent treatment, which is furthered by a smooth and flowing style. The greater part of the book, as might have been expected, is devoted to the religious texts bearing on the rebuilding of the destroyed temple and the celebration of Passover, and especially noteworthy here is the discussion of the Jewish religion among common people in Jerusalem and Elephantine (pp. 38-67). However, considerable space is devoted also to the literary texts, particularly the Ahikar legend and its place in the world literature.

Anneler's book¹⁷ endeavours to reconstruct the life and history of the Elephantine Jews in great detail. The conclusions reached do not vary much from those of other scholars, though the author, as we are told in the introduction, arrived at them quite independently. The book opens with a geographical description of Assuan and Elephantine, which is followed by a discussion of the relation of the Jewish colony to the native population, the inner life and outer position of these Diaspora Jews, their status within the Jewish nation, the origin of the colony and its history. It closes with an extensive bibliography which is fairly up-to-date. Very praiseworthy are the figures and sketches of Karl Anneler accompanying the text.

Von Gall's popular lecture¹⁸ summarizes the main results obtained from the Elephantine Papyri and their bearing on Jewish religion and history generally.

Jahn¹⁹ launches into a diatribe against the critics of his com-

¹⁷ *Zur Geschichte der Juden von Elephantine*. Von Dr. phil. HEDWIG ANNELER. Bern: MAX DRECHSEL, 1912. pp. viii + 155.

¹⁸ *Die Papyrusurkunden der jüdischen Gemeinde in Elephantine in ihrer Bedeutung für jüdische Religion und Geschichte*. Von AUGUST Freiherrn von GALL. (*Vorträge der Theologischen Konferenz zu Giessen*, 34. Folge.) Giessen: ALFRED TÖPELMANN, 1912. pp. 26.

¹⁹ *Die Elephantiner Papyri und die Bücher Esra-Nehemja*. Mit einem

mentary on the books of Ezra and Nehemiah. As is known, he called into doubt the genuineness of the Persian documents incorporated in those two books, in refutation of Eduard Meyer and others, for which he was attacked severely. With the discovery of the Elephantine Papyri and their corroboration of Ezra-Nehemiah, the author, in order to maintain his former stand, feels himself constrained to question also the authenticity of the papyri. This he does in a series of lexical investigations whose purport is to prove that the Aramaic of the papyri is quite late, about the second century B.C.E., and that therefore the dates given are fraudulent. But his arguments, like those of Belleli, who likewise doubted the veracity of the papyri (*An Independent Examination of the Assuan and Elephantine Aramaic Papyri*, London, 1909), are far from convincing. Palaeography has long since settled the question of authenticity, and it behoves Bible scholars to deal with these texts only so far as lies within their province of research and no farther. Jahn's effort makes the painful impression of wilful contortion and deliberate contradiction. This is evident not only from his etymological strictures on the text of the papyri but also from his explanation of the Hebrew proper names which is appended to the book and serves as a supplement to his commentary mentioned above. It should be noted also that the book suffers considerably from misprints.

Van Hoonacker,²⁰ in a series of three lectures on the Assuan and Elephantine Papyri, advances a theory that the so-called Jewish colony at Elephantine was not purely Jewish but contained also Samaritan elements. This would explain many phenomena, which are otherwise puzzling, such as the absence of pure monotheism and the toleration of other divinities by the side of Jahveh, the Babylonian influence in the chronology of the business documents and also in the story of Aḥikar, and, last

Supplement zu meiner Erklärung der hebräischen Eigennamen. Von G. JAHN. Leiden: E. J. BRILL, 1913. pp. 107.

²⁰ *Une Communauté Judéo-Araméenne à Éléphantine, en Égypte, aux VI^e et V^e siècles av. J.-C.* Par A. VAN HOONACKER. (*Schweich Lectures*. 1914.) London: OXFORD UNIVERSITY PRESS, 1915. pp. x + 92.

but not least, the exclusive use of Aramaic and the absence of Hebrew documents. The arguments are well chosen and convincing, though they are in conflict with the general trend of opinion among scholars.

Kaulen's introduction to the Bible,²¹ first published in 1876, still enjoys considerable popularity, as the present fifth edition proves. The excellent plan, the clear and concise definition, the precision of statement, and the copious references which characterized this work at its initial appearance and marked it as unique among works of this class, are maintained also in Hoberg's revision. Owing to new research and great archaeological activity in the Biblical field the book has grown to large proportions. Especially the first and second parts dealing with the Old Testament have experienced a considerable increase, both by way of elucidation of argument and enumeration of the voluminous literature that cropped up in the path of archaeological expeditions and literary criticism. It is to the credit of the editor to have registered all the important works dealing with Biblical criticism—something that is lacking in another ambitious Catholic undertaking, Rudolph Cornely's Introduction, forming part of the *Cursus Scripturae Sacrae*. Of course, the Catholic standpoint is maintained throughout, and such points as the Mosaic authorship of the Pentateuch are argued with great vehemence and considerable earnestness, the decision of the Bible Commission of the 27th of June, 1906, forming the climax of the discussion. With all that the book is useful also to non-Catholics because of its wealth of material. Moreover, being written in the vernacular, it will always be able to compete with similar works in Latin, like Cornely's Introduction alluded to above.

The first edition of Sellin's introduction to the Old Testament²² was reviewed in an early issue of this QUARTERLY (N. S.,

²¹ *Einleitung in die Heilige Schrift des Alten und Neuen Testaments*. Von FRANZ KAULEN. Fünfte, vollständig neu bearbeitete Auflage von GOTTFRIED HOBERG. (*Theologische Bibliothek*.) Freiburg im Breisgau: HERDERSCHE VERLAGSHANDLUNG. Erster Teil, 1911, pp. xii + 266. Zweiter Teil, 1913, pp. x + 300. Dritter Teil, 1905, pp. vi + 272.

²² *Einleitung in das Alte Testament*. Von Dr. E. SELLIN. (*Evangelisch-*

I, 550 f.). The favourable opinion there expressed is deserved in a larger degree by the present improved and enlarged edition. It is to be observed that, despite the onslaught of Cornill in his *Zur Einleitung in das Alte Testament* (Tübingen, 1912), which at that time called forth an answer with a similar title by our author, the latter retains his cardinal principles and views concerning the age and composition of the various books of the Old Testament. His standpoint, it should be recalled, is conservative after the manner of Klostermann, Gunkel, and Gressmann, and is opposed to the literary criticism of the Wellhausen school. Naturally, in this edition references have been brought up to date.

Gautier's very elaborate but popular introduction to the Old Testament²³ first appeared in 1905 and proved its usefulness through the rapid exhaustion of this issue. The second edition is, of course, brought up to date, but it is still *un livre de vulgarisation*, intended not for specialists, nor even pastors or students, but for the average Protestant who wants to be instructed about the Book of Books. Nothing is assumed, explanations are abundant, sometimes even tedious, the minutest details are treated minutely; yet nobody would maintain that there is no need for such a book.

Truyols designed his book²⁴ originally as an introduction to his *Crítica textual de 1 Sam. 1-15*, but because of its enlarged size and its constant reference to other books of the Hebrew Scriptures it was thought advisable to issue it as a separate publication. It is modelled after Buhl's *Kanon und Text*, expatiating on textual more than on historical matters. The author deals first with the importance and necessity of textual criticism

Theologische Bibliothek. Herausgegeben von Prof. Lic. B. Bess). Zweite, neu bearbeitete Auflage. Leipzig: QUELLE & MEYER, 1914. pp. xv + 168.

²³ *Introduction à l'Ancien Testament*, par LUCIEN GAUTIER. Seconde édition revue. Lausanne: GEORGES BRIDEL & C^{ie}, 1914. Tome I: pp. xvi + 547. Tome II: pp. 544.

²⁴ *Breve Introducción a la Crítica Textual del A. T.* Por A. FERNÁNDEZ TRUYOLS, S.I. (*Estudios de Crítica Textual y Literaria*, Fasc. I.) Roma: PONTIFICIO INSTITUTO BÍBLICO, 1917. pp. xii + 152.

when properly limited, then proceeds to the actual condition of the masoretic text, and finally institutes an inquiry into the means of restoring the original Hebrew, quoting the rules and principles that governed Houbigant, De Rossi, Cappellus, and Steuernagel in their critical work. Frequent references are made to Cornely's voluminous introduction. The book is a fine contribution, well printed, and provided with the necessary indices.

Richard G. Moulton,²⁵ editor of *The Modern Reader's Bible*, is concerned with the sacred Scriptures as literature pure and simple. Primarily the Bible should be studied like any other book, for 'it is when we set about reading the Bible like any other book, that we realize fully how profoundly the Bible is different from every other book'. The author gives a rapid survey of the chief events incorporated in the Scriptures. He construes the whole Bible as a drama in two acts and an interlude. The Old Testament constitutes the first act, the Wisdom literature is the interlude, while the New Testament forms the second act. The Book of Revelation enters as an epilogue. The book is supplementary to *The Modern Reader's Bible* and assumes an acquaintance with it. The appendix on how to read the Bible has constant reference to this literary edition which is based on a natural and rational arrangement of the different styles of literature in the Bible.

Hodge's popular introduction²⁶ deals not only with the Old and New Testaments but also with the Apocrypha. The treatment follows the order of historical research, exhibiting the gradual evolution of one literary stratum out of the other. In each case, owing no doubt to the limited compass of the book, only the most essential facts are given. As might have been expected, emphasis is laid on the perfection of the New Testament and its moral superiority to the Old. Here and there

²⁵ *The Bible at a Single View*. With an Appendix: How to Read the Bible. By RICHARD GREEN MOULTON. New York: THE MACMILLAN COMPANY, 1918. pp. 137.

²⁶ *How to Know the Bible*. By GEORGE HODGES. Indianapolis: THE BOBBS-MERRILL COMPANY, [1918]. pp. 360.

textual illustrations are given from the English version which the author never tires of praising. A topical index adds to the efficacy of the book.

The third edition of Doeller's *Compendium of Biblical Hermeneutics*²⁷ exhibits some growth, though it is still within the limits of a compendium for theological students. Especially praiseworthy is the appendix dealing with individual exegetes among Jews, Catholics, and Protestants. As might have been expected, Jewish and Protestant exegesis occupies only a subordinate part throughout the book, the main discussion centring around Catholic hermeneutics.

As a basis for his catechism Dr. Hoberg,²⁸ in the preface, quotes the dictum of Pope Leo the Great: *Divina est enim auctoritas, cui credimus; divina est doctrina, quam sequimur*. With this principle in view he traces in brief the various aspects of Biblical hermeneutics, as reflected in the works of Catholic authorities in ancient and modern times. Against historical and literary criticism he holds out the time-honoured theory of inspiration and infallibility of the Biblical text.

Von Loewenfeld's little book²⁹ contains twenty-four homiletic discourses on various texts of the Old and New Testaments. Its aim is the edification of students in their leisure hours.

Tuck's book³⁰ is intended for Sunday-school teachers and ministers. It is divided into three sections, the first dealing with difficulties relating to moral sentiments, the second with difficulties relating to Eastern customs and sentiments, and the

²⁷ *Compendium Hermeneuticæ biblicæ*. Auctore Dr. IOANNE DOELLER. Editio tertia et emendata. Paderbornæ: Apud FERDINANDUM SCHOENINGH, 1914. pp. viii + 170.

²⁸ *Katechismus der biblischen Hermeneutik*. Von GOTTFRIED HOBERG. Freiburg im Breisgau: HERDERSCHE VERLAGSHANDLUNG, 1914. pp. viii + 45.

²⁹ *Biblia incognita*. Gedanken über weniger bekannte Bibeltexte, von J. R. VON LOEWENFELD. (*Mühlmann's theologische Taschenbücher*, Nr. 3.) Halle (Saale): RICHARD MÜHLMANN, VERLAGSBUCHHANDLUNG, 1915. pp. 104.

³⁰ *A Handbook of Biblical Difficulties*. Or Reasonable Solutions of Perplexing Things in Sacred Scripture. Edited by Rev. ROBERT TUCK, B.A. London: ELLIOT STOCK. pp. viii + 568.

third with difficulties relating to the miraculous. The discussion includes both the Old and New Testaments. In every section the difficulty is first stated in a precise manner, then follows an explanation and quotations from well-known theological authorities. All the explanations are based on the theory of divine inspiration.

Rothstein's book on Hebrew poetry³¹ is a reply to Staerk's article 'Ein Hauptproblem der hebräischen Metrik', which appeared in Rudolf Kittel's *Festschrift* (No. 13 of Kittel's *Beiträge zur Wissenschaft vom Alten Testament*). Staerk's strictures were directed against the author of the *Grundzüge der hebräischen Metrik* and his pet theory of a uniform metre in the lyric poetry of the Hebrews: through an analysis of the most ancient songs incorporated in the Old Testament he endeavoured to prove that mixed metres are the rule rather than the exception. Rothstein reverts to this problem, taking up in his rebuttal first the texts quoted by his opponent and then other texts from the Prophets, Psalms, &c., in order to justify his standpoint. Needless to say, he pursues his destructive method of overhasty emendation and excision, which is so well known from his *Grundzüge*, and which called forth the condemnation of many Biblical scholars. Of course, if one employs the knife indiscriminately one is able to cut the text in any way to suit one's fancy. A saner method is that of Staerk, who makes the masoretic text yield the metre and not the metre yield the text. Rothstein's theory of a forced metre in the lyric portions of the Old Testament is not much better than Siever's attempt to find a set rhythm in some of the narratives of Genesis and Samuel. Both are artificial, and bound to fail.

Zorell presents an introduction to the lyric poetry of the Psalms.³² His mode of treatment is Catholic and conservative.

³¹ *Hebräische Poesie. Ein Beitrag zur Rhythmologie, Kritik und Exegese des Alten Testaments.* Von J. W. ROTHSTEIN, Breslau. (*Beiträge zur Wissenschaft vom Alten Testament*, herausgegeben von RUDOLF KITTEL. Heft 18.) Leipzig: J. C. HINRICHS'SCHE BUCHHANDLUNG, 1914. pp. viii + 110.

³² *Einführung in die Metrik und die Kunstformen der hebräischen Psalmen-*

He finds seven different forms and metrical schemes in the Psalter, and he expounds them in theory and practice. In addition to the texts from Psalms he offers in Hebrew metre the *Benedictus* and *Magnificat* from Luke. There is no attempt to emend the consonantal text, though the vowels are changed here and there.

The studies on parallelism in the Old Testament by Newman and Popper³³ show the good effect and excellent results already obtained by the advocates of a literary study of the various books of the Bible, foremost among whom are Gunkel in Germany and Richard G. Moulton in this country. Such a minute analysis of literary types as is offered in the present work certainly deserves high commendation, though many details, particularly some emendations and transpositions, need not be approved and accepted as final. Indeed the best part of the work is the classification of the literary types, and not the exegesis of the text, though the latter is quite reliable and trustworthy. The authors did their work with thoroughness and precision, and with a view to objective truth. Newman, as a beginner in the field of Biblical criticism (having written his Amos studies as a thesis for the M.A. degree) is conservative and more chary of emendations; while Popper is bolder in introducing changes. Another point of difference is that Newman arranges his material by types, while Popper treats his verse by verse. There can be no doubt that the former is the better way in studies of this kind. Newman, moreover, has the larger share of the work to his credit, having composed the general introduction on parallelism in the world literature. This introduction is quite creditable in itself, dealing as it does with the origin and evolution of parallelism throughout

dichtung. Mit vierzig Textproben. Von FRANZ ZORELL, S.J. Münster in Westf. : ASCHENDORFFSCHE VERLAGSBUCHHANDLUNG, 1914. pp. iv + 52.

³³ *Studies in Biblical Parallelism*. Part I: Parallelism in Amos. By LOUIS I. NEWMAN. Part II: Parallelism in Isaiah, chapters 1-10. By WILLIAM POPPER. (*University of California Publications*. Semitic Philology, vol. i, nos. 2 and 3, pp. 57-444.) Berkeley: UNIVERSITY OF CALIFORNIA PRESS, August 6, 1918.

the ages. There is a chapter each on parallelism in Finland, China, Egypt, Sumeria, Babylonia-Assyria, Arabia, Abyssinia, and Palestine; also on parallelism in the Apocrypha and the Apocalypses, in Hellenistic-Jewish writings, in the New Testament, in Syriac, in rabbinical literature, in mediaeval Jewish literature, and even in modern Hebrew literature. Newman's object is thus to prove that this literary phenomenon, though found among some non-Semitic peoples, is really a Semitic characteristic which became obliterated only in modern times. In his Amos studies he endeavours to separate prose from poetry, dividing the latter into parallelistic and non-parallelistic stichoi. Of course the latter are in the minority. Of the former, couplets are in the great majority, there being a few triplets and still less monostichs. Similar results are obtained by Popper in his analysis of the first ten chapters of Isaiah. So far the conclusions are justified: parallelism is a dominant feature of Hebrew poetry. But to argue from this, as Popper does, that poetical lines should be emended wherever they fail to correspond to this principle, is very precarious. After all, Newman is right in suggesting that there may have been also another principle in the prophetic utterances beside that of parallelism. It is a pity that the authors use transliteration in place of Hebrew characters: it interferes with the right understanding of the problem, and often leads to confusion.

Kahle's book³⁴ is an elaboration and amplification of his earlier work entitled *Der masoretische Text des Alten Testaments nach der Überlieferung der babylonischen Juden* (Leipzig 1902). Both deal with the Babylonian or supralinear system of vocalization, only that the present work is based on fifty manuscripts instead of one. The general results are the same as in the shorter work. Side by side with the well-known Tiberian or sublinear

³⁴ *Masoreten des Ostens*. Die ältesten punktierten Handschriften des Alten Testaments und der Targume. Herausgegeben und untersucht von PAUL KAHLE. Mit 16 Lichtdrucktafeln. (*Beiträge zur Wissenschaft vom Alten Testament*, herausgegeben von RUDOLF KITTEL. Heft 15.) Leipzig: J. C. HINRICHS'SCHE BUCHHANDLUNG, 1913. pp. xxx + 240.

punctuation there was a Babylonian or supralinear system, which, owing to the decay of Babylonia in the ninth century, came into disuse and was preserved only among the Jews in Yemen. It was discovered in 1839, but since then many manuscripts came to light bearing the same vowels. From a study of these the author arrives at the conclusion that there existed simultaneously two vowel systems in Babylonia, one simple or qualitative (of six vowels only) and one complex or quantitative (of ten and more vowels). The former remained pure, and is exemplified in Yemenite manuscripts, while the latter became contaminated with the Tiberian system, which, owing to the gradual decay of Babylonia in the ninth century and the great authority of Ben Asher, became prevalent among Jews everywhere, and finally won undisputed mastery in the West. The Petropolitan codex of the Latter Prophets (written in 916 and edited by Strack) is a good instance of the mixed system. Kahle discusses the whole problem of eastern and western Masorah in an introduction, and offers 52 extracts from texts, describing each manuscript of which he makes use. An excellent feature is a discussion of the sound of the various vowels in the East and the West, and also a *résumé* of the morphology as presented in these texts. A special chapter deals with the targumic texts and the grammatical results they yield. The photolithographic reproductions are very instructive.

Bernard Pick³⁵ compiles a list of all the Bible versions from 1456, the date of the Mazarin Bible, and onward. The list is in chronological order, and is followed by an alphabetical index of languages and dialects, including Diglot editions. Altogether there are 653 entries, this constituting the number of Bible translations, either as a whole or in part. In a foreword the author deals briefly with the ancient and mediaeval versions preceding the Mazarin Bible. He admits the great help offered him by the monumental *Historical Catalogue of the Printed*

³⁵ *Translations of the Bible. A Chronology of the Versions of the Holy Scriptures since the Invention of Printing.* Written for the American Bible Society by BERNARD PICK, Ph.D., D.D. New York: AMERICAN BIBLE SOCIETY, 1913. pp. 59.

Editions of Holy Scripture in the Library of the British and Foreign Bible Society, though emphasizing the fact that his list contains versions which are not mentioned in the above catalogue, and some which have been published since that work was issued. The list is useful for quick reference, though in most cases it contains very little information of a collateral nature.

England is the land of the Bible *par excellence*. There is hardly any other country where this book permeated the life of the people to such an extent as in Great Britain, where every struggle, both internal and external, always hinged on the consideration of thoughts and ideals embodied in the Scriptures. The civil war under Oliver Cromwell is only a single instance. In ordinary every-day life the Bible has always been a *vade mecum* with nobleman and peasant, statesman and shepherd, man and woman, old and young. It is remarkable, as Mr. Canton³⁶ points out, that in the England of not long ago there were 'Bible bees', 'Bible fruit-trees', 'Bible flower-pots', 'Bible hens', 'Bible chickens', and naturally also 'Bible eggs'. That there was a 'Bible day' celebration goes without saying. The author traces this Bible enthusiasm among the Anglo-Saxon people from its earliest inception down to the present day. He begins with the paraphrastic renderings of Caedmon, Bede, Cynewulf, and a host of anonymous writers; then he discusses the direct translations of Wycliffe, Tyndale, Coverdale, and Matthew, which culminated in the Geneva Bible, the Bishops' Bible, and the Authorized Version. Special attention is devoted to the British Bible Society, originated in 1804, and its foreign dependencies. All this is narrated in an archaic and poetic style, in imitation of the Biblical style so often met with among British men of letters. The value of the book is enhanced by twenty-four beautiful illustrations, ranging from portraits of Bible translators to specimens of Bible translations.

Wright's revision of Dr. Westcott's excellent book³⁷ appeared

³⁶ *The Bible and the Anglo-Saxon People*. By WILLIAM CANTON. London: J. M. DENT & SONS LTD., 1914. pp. xii + 285.

³⁷ *A General View of the History of the English Bible*. By BROOKE FOSS

in 1905. The present issue is a reprint, and attests to its great popularity and vogue among scholar and layman alike. The reason for its success lies, no doubt, in its sane criticism and sound scholarship, and although many books have appeared on this subject since its first publication in 1868, nevertheless it still remains indispensable on account of the third chapter dealing with the internal history of the English Bible, and particularly the very learned appendices containing collations from various versions.

From the report of the British and Foreign Bible Society³⁸ we see that despite the World War versions were made into seven fresh languages during the last year, besides a number of revisions of old versions. The Bible Society to-day possesses records of editions of the Scriptures in about 725 languages and dialects. The complete Bible is found in about 140 different forms of speech. The Bible Society's own list of versions now embraces 511 languages. About 111 of these have been added during the last dozen years. During the last four years, years of storm and stress, forty million volumes have been published; of these 9,378,000 were issued during last year. It is interesting to learn that, since August 1914, the Society has provided for its war-service over eight million volumes in 75 different languages. The account is interestingly told, and the experience of the colporteurs forms delectable reading.

The One Hundred and First Annual Report of the American Bible Society³⁹ still lingers on the Centennial celebration of the society's existence, which took place in 1916, recording the various meetings held in different parts of the country in honour

WESTCOTT, D.D. Third edition revised by WILLIAM ALDIS WRIGHT. New York: THE MACMILLAN COMPANY, 1916. pp. xx + 356.

³⁸ *For Such a Time as This*. A popular report of the British and Foreign Bible Society for the year 1917-18. London: THE BIBLE HOUSE, [1918]. pp. 91.

³⁹ *One Hundred and First Annual Report of the American Bible Society*, 1917. Together with a list of auxiliary societies, their officers, and an appendix. New York: AMERICAN BIBLE SOCIETY, 1917. pp. 592.

of this occasion. A sad line is introduced in this record through the announcement of the demise of the able recording secretary, Dr. Henry Otis Dwight, the man who compiled a very good history of the society. As to the propaganda work during the year, it was conditioned by the new war situation in which the country found itself since April 1917. Owing to the reduced income and the increased cost of publication the new issues were much smaller than in the previous year.

The One Hundred and Second Annual Report of the American Bible Society⁴⁰ shows a further decrease in issues, owing to the abnormal conditions caused by the war. In 1917 there were issued a total of 4,818,564 volumes of Scripture against 5,604,768 the year before. The main decrease, as might have been expected, has been in the foreign agencies. At home there was a marked increase, owing to special editions published for the Army and Navy.

The Layman's Old Testament,⁴¹ as its name implies, is intended for the plain man who either has no time or does not care to use a commentary on the Bible, and yet feels the need for devotional and edifying pabulum. For that purpose the Biblical text is rearranged to suit the historical and chronological sequence as nearly as possible. The books of Leviticus, Chronicles, Esther, Lamentations, and the Song of Solomon have been omitted altogether. On the other hand, portions of three important Apocryphal books, viz. Maccabees, Ecclesiasticus, and Wisdom of Solomon, have been included. The text is that of the Revised Version, modified here and there by the use of marginal readings and bearing numerous subject headings. Digressions from the

⁴⁰ *One Hundred and Second Annual Report of the American Bible Society*, 1918. Together with a list of auxiliary societies, their officers, and an appendix. New York: AMERICAN BIBLE SOCIETY, 1918. pp. 554.

⁴¹ *The Layman's Old Testament*, comprising the major part of the Old Testament, with selections from the Apocrypha. Arranged from the Revisers' Version, and edited with brief notes by M. G. GLAZEBROOK, D.D. Part I: Historical Books. Part II: The Prophets, the Psalms, and the Wisdom Books. With maps. Oxford: UNIVERSITY PRESS, [1913]. pp. ix + 864.

accepted text are indicated in brief foot-notes, which also contain explanations of a geographical nature.

*The Holy Bible*⁴² is the familiar Douay version used by Catholics in English-speaking countries. The preface contains nothing new and merely serves as a reminder of the Pope's encyclical letter concerning Bible study. The maps at the end of the book are well executed and quite useful.

The aim of *The Shorter Bible*⁴³ is 'to single out and set in logical and as far as possible in chronological order those parts of the Bible which are of vital interest and practical value to the present age'. This aim is quite praiseworthy in our practical age, when people delight in reading short stories and getting the gist of a narrative in the least possible time. The present undertaking is especially welcome because of the excellent English style, which is both modern and simple, smooth and flowing in a remarkable degree. The curtailment involves only duplicate accounts which do not affect the main narrative. As an example, Matthew, Mark, and Luke are combined into one account of the life and ministry of Jesus. The Gospel of John is appropriately placed after Revelation. The arrangement of the material into well-balanced sections with suggestive titles, barring chapter and verse division, is judicious and will benefit those who do not read *seriatim*. An index of Biblical passages closes the handy volume. It is to be hoped that the Old Testament, which is in preparation, will be edited with the same sense of fitness and proportion.

⁴² *The Holy Bible*. Translated from the Latin Vulgate, and diligently compared with other editions in divers languages (Douay, A. D. 1609; Rheims, A. D. 1582). Published as revised and annotated by authority. With a preface by the Cardinal Archbishop of Westminster. This edition contains Bishop Challoner's notes, newly-compiled indices, tables, and verified references. Also Pope Leo XIII's encyclical on the study of the Holy Scriptures, and a new series of maps. New York: BENZIGER BROTHERS, [1914]. pp. lxxxii + 1425 + 399.

⁴³ *The New Testament*. Translated and arranged by CHARLES FOSTER KENT with the collaboration of CHARLES CUTLER TORREY, HENRY A. SHERMAN, FREDERICK HARRIS, and ETHEL CUTLER. (*The Shorter Bible*.) New York: CHARLES SCRIBNER'S SONS, 1918. pp. xix + 305.

Dahse,⁴⁴ in both pamphlets, gives a *résumé* of his investigations in the Pentateuch as presented in his larger work *Text-kritische Materialien zur Hexateuchfrage* (reviewed in this QUARTERLY, IV, 260 f.), summing up his deductions with reference to divine names in Genesis. He reiterates his conviction, corroborated by other scholars, that the old Pentateuchal hypothesis cannot stand but must be modified along more solid lines.

König⁴⁵ parries the attack of Dahse and his congeners on Higher Criticism. Like Skinner (*The Divine Names in Genesis*, London, 1914), only in a less popular way, he endeavours to refute the various arguments advanced by Dahse as to the textual condition of the Hebrew Bible on the one hand and the genuineness of the Septuagint on the other. The divine names in the Hebrew Genesis, he concludes, though not absolutely reliable and flawless, are still far superior to those of the Alexandrine version, and hence a division of sources may properly be built on them. But, and here lies the vulnerability of the textual critics, historical and literary criticism, as its name indicates, is based not alone on the divine names, but also on many other considerations, such as an historical study of the various texts and their literary analysis, coupled with a comparison of other oriental literatures. König, furthermore, points out the artificiality and untenability of the new Pericope hypothesis advanced by Dahse as a panacea for the knotty Pentateuch problem.

Baumgärtel's dissertation⁴⁶ touches on the great controversy

⁴⁴ *Wie erklärt sich der gegenwärtige Zustand der Genesis?* Skizze einer neuen Pentateuchhypothese von Pfarrer JOHANNES DAHSE. Giessen: ALFRED TÖPELMANN, 1913. pp. 20. (Sonderabdruck aus der *Studierstube*, Juli 1913.)

Die gegenwärtige Krisis in der alttestamentlichen Kritik. Ein Bericht von JOHANNES DAHSE. Giessen: ALFRED TÖPELMANN, 1914. pp. 30.

⁴⁵ *Die moderne Pentateuchkritik und ihre neueste Bekämpfung* beurteilt von EDUARD KÖNIG. Leipzig: A. DEICHERTSCHER VERLAGSBUCHHANDLUNG, 1914. pp. vi + 106.

⁴⁶ *Elohim ausserhalb des Pentateuch.* Grundlegung zu einer Untersuchung über die Gottesnamen im Pentateuch, von FRIEDRICH BAUMGÄRTEL, Lic.theol. (*Beiträge zur Wissenschaft vom Alten Testament*, herausgegeben von Rudolf

now raging as to the authenticity of the divine names in Genesis. As a stepping-stone to the main question he institutes an inquiry into the use of Elohim in the extra-Pentateuchal books. His main object is to determine which Elohim is an appellative and which is a proper noun, for only the latter comes into consideration in the problem before us. Of course, in a number of cases it is difficult to arrive at a definite conclusion. But, barring these, he finds, after a detailed investigation based on statistics, that in the historical books Elohim is used by itself and occurs very rarely in combination with Yahwe; while the Prophets, and likewise Proverbs, Job, Ruth, and Lamentations avoid this combination altogether. In Chronicles the use of Elohim is insignificant beside that of Yahwe. The conclusions are based solely on the masoretic text and overlook textual criticism which might modify them to some degree, but the author believes that the Hebrew text is reliable on the whole. It is regrettable that such a minute study fails to differentiate between *אלהים* and *האלהים*.

*Die Schriften des Alten Testaments*⁴⁷ is a new series of commentaries on the Old Testament, given in selections and newly translated into German, and explained in a scientific yet popular way. Being intended for the educated layman rather than the theologian emphasis is laid on aesthetic and literary-historical questions, though religious phases are not overlooked altogether. The arrangement is historical and discordant passages of doubtful importance are eliminated. The rendering is faithful both in sense and form. The difference between this series and any other series of commentaries is that the latter expounds sentence by sentence while the former does it by whole sections and para-

Kittel. Heft 19.) Leipzig: J. C. HINRICHS'SCHE BUCHHANDLUNG, 1914. pp. viii + 90.

⁴⁷ *Die Urgeschichte und die Patriarchen* (Das erste Buch Mosis). Übersetzt, erklärt und mit Einleitungen in die fünf Bücher Mosis und in die Sagen des ersten Buches Mosis versehen von HERMANN GUNKEL. (*Die Schriften des Alten Testaments* in Auswahl neu übersetzt und für die Gegenwart erklärt . . . Erste Abteilung: Die Sagen des Alten Testaments. Erster Band.) Göttingen: VANDENHOECK & RUPRECHT, 1911. pp. x + 310.

graphs. The work is in three divisions: I. 'The Legends of the Old Testament' will contain, in addition to the present volume by Gunkel, also a volume by Hugo Gressmann on the Beginnings of Israel (from Exodus to Judges). II. 'Prophecy and Legislation in the Old Testament' will consist of three volumes: 1. The book already published by Gressmann on the oldest historiography and prophecy of Israel (1 Sam. to 2 Kings 15, Amos, Hosea, and general Introductions); 2. The great prophets and their times (Isaiah, Micah, Zephaniah, Deuteronomy, Jeremiah, Ezekiel, &c.) by Hans Schmidt of Breslau; and 3. Judaism from the re-establishment of Jerusalem to Ezra's legislation by M. Haller of Bern. III. 'Lyric Poetry and Wisdom' will contain two volumes: 1. Lyric poetry (Psalms, Canticles, &c.), by W. Stärk, of Jena; and 2. Wisdom (Job, Proverbs, Ecclesiastes) by Paul Volz of Tübingen. As to Gunkel's commentary, it follows closely his earlier works on the same subject: *Schöpfung und Chaos in Urzeit und Endzeit* (Göttingen, 1895), and *Genesis in the Göttinger Handkommentar zum Alten Testament* (Göttingen, 1910). After an introduction dealing with the origin of the Pentateuch and the literary character of the legendary material he gives the texts of the various stories embodied in the Book of Genesis, together with comments and detailed analysis of the various elements that go to make up the story. Four different types of print are employed for the sources (J, E, P, and interpolations). An exhaustive subject index accompanies the work.

Ryle's *Genesis*⁴⁸ rests on the foundation of Biblical criticism. In the division of sources he follows Driver, Gunkel, and Skinner. The notes are profuse, swelling the book to goodly proportions. An introduction deals with name, contents, composition, documents, literary materials, historical value, religious teaching, moral difficulties, and divine names in Genesis. Special topics such as comparative texts and accounts in the literatures of Babylon and Egypt are treated in a series of appendices. Not the least useful

⁴⁸ *The Book of Genesis*. In the Revised Version. With Introduction and Notes by HERBERT E. RYLE, D.D. (*The Cambridge Bible for Schools and Colleges*.) Cambridge: at the UNIVERSITY PRESS, 1914. pp. lxviii + 478.

are the six plates in the body and two maps at the end of the book.

Professor Brightman presents the three important sources of the Hexateuch,⁴⁹ J, E, and P, in a connected form and in natural divisions bearing subject titles. The fourth source, D, is omitted, because it is continuous in the Bible and may be studied without serious interruption in the Books of Deuteronomy. Needless to say, the author follows Graf-Kuenen-Wellhausen in his analysis of the sources. His immediate guide is, of course, Driver's Introduction. His own contribution is small, consisting of one general introduction to the work as a whole and three special introductions to the three sources. These and the notes accompanying the text are mostly explanatory and advance no new theories. They might have been more elaborate: Wiener and Dahse, though answering his definition of scholar or critic, fail to receive due consideration, probably because as opponents to higher criticism they disturb what he styles 'the consensus of scholarship'. Möller's effort at refutation of the critical theory is not mentioned at all. Hardly reliable is his statement (p. 10, note) that non-Christians have made no contribution to pentateuchal criticism: every treatise on the subject (cp., e.g., Holzinger's *Einleitung in den Hexateuch*) starts out with Ibn Ezra and Spinoza, both having hinted at the non-Mosaic authorship of the Pentateuch, the latter going so far as to assume a variety of documents.

Dr. Grafe's book⁵⁰ belongs to the polemic and apologetic literature called forth by the aggression of materialism towards the end of last century. The author attacks the pithecanthropoid theories of the natural scientists, notably Darwin and Haeckel,

⁴⁹ *The Sources of the Hexateuch*. J, E, and P, in the text of the American Standard Edition, according to the consensus of scholarship, edited with introductions and notes. By EDGAR SHEFFIELD BRIGHTMAN, Ph.D. New York: THE ABINGDON PRESS, [1918]. pp. 395.

⁵⁰ *Urmensch, Paradies, Ebenbild Gottes*. Eine apologetische Studie von Dr. phil. J. GRAFE. Halle (Saale): RICHARD MÜHLMANN, VERLAGSBUCHHANDLUNG, 1913. pp. viii + 167.

and endeavours to prove that man, far from being descended from the ape, was created in the image of God, at least as far as his spiritual being is concerned. Indeed, the assertion is made that man, rather than succeeding the ape in point of development, actually precedes him. Of course, this and other statements, though well argued, lack the backing of adequate proof and well-authenticated data such as we find among the opposing school of naturalists.

Schenz's commentary on the Book of Joshua⁵¹ serves its purpose as a text-book for Catholic students. It contains no new information of importance. In the identification of the various localities the author is guided by the publications of the Palestine Exploration Fund. The notes and comments are separated from the German text and placed in the back of the book. Hebrew words which are explained in the notes are often-times misprinted. A good map of Palestine accompanies the volume.

The high character and excellent tenor of the Cambridge Bible for Schools and Colleges is too well known to need detailed comment here. Suffice it to say that Cooke, in his commentaries on Judges⁵² and Ruth,⁵³ follows the same standard of scientific treatment and accurate exegesis as his predecessors and collaborators. The clearness of argument and precision of statement are very palatable to an age suffering from literary dyspepsia and an accumulation of voluminous tracts of a doubtful import.

What a vast amount of erudition and thorough scholarship

⁵¹ *Das Buch Josua* erklärt von WILHELM SCHENZ. Mit 1 Karte. (*Kurzgefasster wissenschaftlicher Kommentar zu den Heiligen Schriften des Alten Testaments* auf Veranlassung der Leo-Gesellschaft . . . herausgegeben von Dr. BERNHARD SCHÄFER und Dr. P. ERASMUS NAGEL. Abteilung I, Band 2.) Wien: MAYER & Co., 1914. pp. xxviii + 134.

⁵² *The Book of Judges* in the Revised Version, with introduction and notes by G. A. COOKE, D.D. (*The Cambridge Bible for Schools and Colleges*.) Cambridge: at the UNIVERSITY PRESS, 1913. pp. xlii + 204.

⁵³ *The Book of Ruth* in the Revised Version, with introduction and notes by G. A. COOKE, D.D. (*The Cambridge Bible for Schools and Colleges*.) Cambridge: at the UNIVERSITY PRESS, 1913. pp. xvii + 22.

is displayed in Burney's commentary on Judges!⁵⁴ Indeed, it is not merely a commentary, but also a storehouse of information on the political, social, and religious history of the Israelites during the conquest of Canaan. It is undoubtedly the most ambitious book of its kind in English, and, owing to its freshness and modernity in every line of research, is bound to form a formidable competitor to even Moore's excellent book on the subject. Especially imposing is the historical investigation which occupies a goodly portion of the book. One mere paragraph in the well-proportioned introduction, dealing with the external information bearing on the period of Judges, occupies sixty-three pages, and constitutes a creditable treatise in itself. However, the philological notes are not less instructive, and recall to us the author's earlier work on Kings. The late Dr. Driver established a standard for English commentators on the Bible, which fortunately is being upheld by his pupils and followers, all of whom aim as much as possible at originality in treatment, lucidity of argument, and truthfulness of statement. It is these pre-eminent qualities that distinguish the present work and place it on a high pedestal of perfection. The smallest detail is treated with the same degree of carefulness as the things of greater importance, and nothing is omitted to make the book serviceable and useful to everybody. Thus there are a series of indices, maps, and plates, which facilitate ready reference to such a bulky work. A noteworthy innovation is a group of additional notes sliced in between sections and dealing in a general way with various phenomena during the period of Judges. Such are: External Evidence for the use of the terms 'Cana'an' and 'The Land of the Amorite'; Šedeḫ as a Divine Name; the Meaning of the Name 'Ḳiriath-Arba'; the Conquest of the Negeb; the Original Form of J's Account of the Settlement of the Tribes of Israel in Cana'an; a Detailed Examination of the Rhythm of the Song of Deborah; the Climactic Parallelism of the Song of Deborah;

⁵⁴ *The Book of Judges*, with introduction and notes. Edited by the Rev. C. F. BURNLEY, D.Litt. London: RIVINGTONS, 1918. pp. ccxxviii + 528 + v maps + vi plates.

the Language of the Song of Deborah ; Yahweh or Yahu originally an Amorite Deity ; Early Identification of Yahweh with the Moon-god ; the Use of Writing among the Israelites at the Time of the Judges ; Human Sacrifice among Israelites ; the Women's Festival of Judges 11. 40 ; the Mythical Elements in the Story of Samson ; and the Origin of the Levites. Each one of these notes is an essay in itself, and some are quite lengthy and exhaustive. Whenever a point is mooted and no apodictic conclusion can be arrived at, the author is careful to present all sides of the question without committing himself to any one of them. The translation of the Hebrew is new and based on the most advanced stage of literary criticism. In emending the masoretic text the author steers a middle course between conservatism and radicalism. Noteworthy is his view that Deuteronomy, which re-echoes in the Book of Judges, originated in the prophetic school of the northern not southern, kingdom (see Introduction, p. xlv, note). A further elaboration of this point of view is promised in a future work entitled *The Prophetic School of Northern Israel and the Mosaic Tradition*.

Driver's *Notes on Samuel*,⁵⁵ which enjoy a high reputation among Biblical scholars and students, had been exhausted for quite a while, hence the new edition. It goes without saying that the work has been brought up to date, and that all the research that was accumulated during the last quarter of a century—the first edition appeared in 1890—is mirrored in it. Even the latest Aramaic papyri are taken cognizance of. This explains the increase in volume by 100 pages. Not only have new notes been added on intricate points of philology and idiom, for which the book is justly famed, but also a new element, a discussion of the topography of Samuel, has been introduced, with the requisite elucidating maps borrowed from the Palestine Exploration Fund.

⁵⁵ *Notes on the Hebrew Text and the Topography of the Books of Samuel*. With an introduction on Hebrew Palaeography and the Ancient Versions and facsimiles of inscriptions and maps. By the Rev. S. R. DRIVER, D.D. Second edition, revised and enlarged. Oxford : at the CLARENDON PRESS, 1913. pp. xx + xcvi + 390.

Moreover, references have been adjusted to the latest editions of the works referred to, and the index has been made more useful through enlargement. The critical attitude of the author remains the same as in the first edition: he adheres to conservative exegesis, abstaining from conjectural emendations which rest upon arbitrary and insufficient grounds. It is this quality, coupled with the modernity, that will make this edition even more valued than its predecessor.

Truyols⁵⁶ registers the textual criticism bearing on the first fifteen chapters of 1 Samuel. He adds very little himself, except a lucid way of presentation and clear exposition.

Staerk's theme⁵⁷ concerns the Ebed-Yahwe songs in Deutero-Isaiah (chs. 40-55), which he treats with a thoroughness unknown heretofore. Not only does he discuss the problem in its full historical significance, and cite all the authorities on interpretation, but he also gives a new translation of the text with critical notes. In the latter he quotes Ehrlich very frequently. As to the meaning of the term Ebed-Yahwe, he retracts his previous endorsement of Sellin's view of an individual servant of Yahwe, and adopts the collective theory of Giesebrecht and Budde, according to which Israel as a nation is meant. Great erudition is shown in dealing with the organic connexion between the first (chs. 40-48) and second (chs. 49-55) group of hymns.

Virgil's *Messianic Eclogue* has been and still is the battleground of commentators, who fail to agree as to the nature of the prophesied Messiah. As in the case of Isaiah, some think that it bears reference to a definite person, be it the child of Octavian and Scribonia, the son of Pollio, or, in the opinion of the Christian Church, Jesus of Nazareth; while others believe

⁵⁶ 1 Sam. 1-15: *Crítica textual* por A. FERNANDEZ TRUYOLS, S.I. (*Estudios de Crítica Textual y Literaria*. Fasc. II.) Roma: PONTIFICIO INSTITUTO BIBLICO, 1917. pp. viii + 94.

⁵⁷ *Die Ebed-Jahwe-Lieder in Jesaja 40 ff.* Ein Beitrag zur Deuterjesaja-Kritik von Dr. W. STAERK. (*Beiträge zur Wissenschaft vom Alten Testament*. Herausgegeben von Rudolf Kittel. Heft 14.) Leipzig: J. C. HINRICHS'SCHE BUCHHANDLUNG, 1913. pp. iv + 142.

that the Roman nation as a whole is meant. On one point scholars are agreed, viz. that the Latin bard must have been influenced by a Greek translation of the Messianic prophecies of the great Hebrew prophet, for not only does he imitate in this eclogue Hebrew thought, but also Hebrew rhythm. Interesting it is that Mr. Royds⁵⁸ goes back to the old view that both Isaiah and Virgil predicted the coming of Jesus, and this in spite of the authoritative summary of Joseph B. Mayor, W. Warde Fowler, and R. S. Conway, who reached the conclusion that Virgil's expected Messiah can be no other than one of the Caesars (Virgil's *Messianic Eclogue, its Meaning, Occasion, and Sources*, 1907). The animus of the author is expressed in his statement that the Pharisees looked for a militarist Messiah (p. 54) and his comparison of Judaism with the Prussian form of Christianity (p. 22). Besides the discussion of the problem, there is a new metrical translation of the Eclogue followed by a rendering into Biblical prose. Also the second *Georgic* from line 458 to the end is offered in Latin and English metre, as it bears on the subject of Messianic prophecies. An appendix at the end of the book registers all the Messianic passages in Isaiah.

Mowinckel⁵⁹ follows the lead of Gunkel in giving a detailed literary analysis of the Book of Jeremiah. He starts out with the assertion that, contrary to the traditional view, there is no unity, no definite plan in this composite book. He points out a number of parallel passages in order to support his view that the redactor of the book operated with several independent sources, so-called collections of Jeremianic oracles. He then proceeds to establish his thesis that the original book of Jeremiah consisted of the first forty-five chapters only, the rest being a later anonymous appendix, somewhat like the last twenty-six chapters

⁵⁸ *Virgil and Isaiah. A Study of the Pollio, with translations, notes, and appendices*, by THOMAS FLETCHER ROYDS, B.D. Oxford: B. H. BLACKWELL, 1918. pp. xiii + 122.

⁵⁹ *Zur Komposition des Buches Jeremia*. Von SIGMUND MOWINCKEL (*Videnskapsselskapets Skrifter*. II. Hist.-filos. Klasse. 1913. No. 5). Kristiania: JACOB DYBWAD, 1914. pp. 68.

of Isaiah. The original book, the author argues, is composed of four distinct literary sources, which he labels A, B, C, D. The first source, A, consists of oracles, and is embodied in the first twenty-five chapters; it is authentic, and strongly metrical. B is made up of narratives, mostly personal relating to Jeremiah, and is found mainly in chapters subsequent to 25; it is prose throughout. Under C are comprised all larger orations, Deuteronomistic in character, and usually monotonous. D includes only one long passage—30. 4-31. 26—which the author declares to be anonymous and in contradiction to the tenor of Jeremiah proper. Minor passages, supposedly inconsistent, are ascribed to the various editors or redactors, such as R^A , R^B , R^C , R^D , and R^{AB} , R^{ABC} , R^{ABCD} . A and B were redacted in Egypt about 580-480, first independently, and then in combination. C was redacted either in Babylon or Palestine about 400, and was subsequently interwoven with AB. Then D was added, and finally the anonymous appendix at the end of the book. The whole book in its present shape must have been edited prior to 165, since the prophecy of 70 years is presupposed as Jeremianic in the Book of Daniel. The analysis is interesting and logically consistent, though it fails to convince. Despite the onslaughts of modern criticism tradition has the advantage of solidity and massiveness which, even if it lacks coherence, is far superior to the process of dissolution of the critics. Logic is not an all-important factor in the construction of the various books of the Bible. Besides, even assuming that there are various literary strata in the book, there is no reason whatever why Jeremiah could not have produced them at various periods in his life. Every man in his career is subject to different influences, and even such a bitter-hearted prophet as Jeremiah may be assumed to have changed his tone once in a while from castigation to consolation, and consequently to have changed his phraseology.

Jean⁶⁰ presents a treatment of Jeremiah's political stand and theological convictions. Ample illustrations are furnished from

⁶⁰ *Jérémie, sa politique, sa théologie*. [Par] F. CHARLES JEAN. Paris: VICTOR LECOFFRE, 1913. pp. xii + 86.

the text of the prophet. An introduction deals succinctly with the actual condition of the masoretic text and its relation to the abbreviated Greek version of the Septuagint.

Breuer's commentary on Jeremiah⁶¹ is composed in the orthodox spirit of Samson Raphael Hirsch, whose commentary on the Pentateuch it tries to emulate not only in content but also in form. The masoretic text is given in one column and a German translation in the other; the commentary below follows Jewish authorities only, ignoring altogether the researches of higher criticism. It is to be regretted that the author did not see fit to include an introduction to the prophecies of Jeremiah.

Cassuto⁶² deals with the prophecies of Jeremiah concerning the Gentiles (chaps. 25, 46-51), which latter-day critics and exegetes like Duhm and Stade consider as later additions and hence unauthentic. The author's purpose is to prove that all these sections are genuine and well-placed, that they are in keeping with the trend of those fateful days and with the character of the great prophet. After discussing very minutely verses 5 and 10 of the first chapter, which serve, as it were, as an introduction to Jeremiah's function as an international prophet, and also the related passage in 9, 24-25, the author goes over to chapter 25, which he treats at great length, both textually and historically, and proves conclusively that it belongs to Jeremiah. A similar treatment of chaps. 46-51 is reserved for the future.

Richter's comments and explanations⁶³ are nothing but violent emendations of the masoretic text, usually disfigured to fit the fancy of the author. Here and there he offers a good suggestion,

⁶¹ ספר ירמיה. *Das Buch Jermejah*, übersetzt und erläutert von Dr. JOSEPH BREUER. Frankfurt a. M. : SÄNGER & FRIEDBERG, 1914. pp. vi + 396.

⁶² *Le profezie di Geremia relative ai gentili*, per UMBERTO CASSUTO. Estratto del *Giornale della Società Asiatica Italiana*. Volume ventottesimo, 1916. pp. 81-152.

⁶³ *Erläuterungen zu dunkeln Stellen in den Kleinen Propheten*. Von GEORG RICHTER. (*Beiträge zur Förderung christlicher Theologie*. . . Achtzehnter Jahrgang, 1914. Drittes und viertes Heft.) Gütersloh : T. BERTELSMANN, 1914. pp. 199.

as in the arrangement of Ob. 5 f., but on the whole his remedies are far-fetched and impossible. As an example may serve his emendation of the perplexing sentence Hos. 5, 2, where he reads : הַפִּשֵׁט הַפְּשִׁטוּ עִמִּי מִקִּנְאִים לְסוּר בָּלֵם. The masoretic text is bad enough, but what should one make out of the substituted phrase? The author, on a par with other modern exegetes, assumes that the ancient scribes or copyists of the Bible were ignoramuses and could hardly distinguish between one letter and another. He forgets that these men were learned in Hebrew lore and probably knew the Biblical text by rote.

The Bible for Home and School,⁶⁴ as the editor states in the general introduction, 'is intended to place the results of the best modern Biblical scholarship at the disposal of the general reader'. This aim it fulfils in an eminent degree, as may be seen from the volumes that appeared so far. Dr. Smith's volume is not an exception to the rule. It contains thorough but brief introductions, brief comments on the text giving only the assured results of historical investigation and criticism, and the most essential textual notes. The text is that of the Revised Version of 1881, supplemented with better readings from other versions. The book should prove useful to the Christian layman.

The *Volksschriften über die jüdische Religion*⁶⁵ are a splendid series of short and popular writings on numerous phases of the Jewish religion. The enterprise has proved its worth during the first year of its existence, when six booklets, each written by an authority on the subject, made their appearance. The present number on the prophets Amos and Hosea follows the same principle of popularization. First comes a picture of the political and religious conditions in those days. Then follows comments

⁶⁴ *A Commentary on the Books of Amos, Hosea, and Micah.* By JOHN MERLIN POWIS SMITH, Ph.D. (*The Bible for Home and School*, Shailer Mathews, General Editor.) New York: THE MACMILLAN COMPANY, 1914. pp. x + 216.

⁶⁵ *Die Propheten Amos und Hosea.* Von Dr. IGNAZ ZIEGLER. (*Volksschriften über die jüdische Religion*, herausgegeben von Dr. I. ZIEGLER, Karlsbad.) Frankfurt a. M.: J. KAUFFMANN, 1913. pp. 54.

on the prophets themselves, supported by extracts from their writings. A few explanatory notes to the text of Hosea are added at the end.

The Société Biblique de Paris celebrated its centenary by issuing a new translation of the Bible, of which the present book of Amos is a specimen.⁶⁶ It aims to give a scrupulously faithful rendering, based on the best witnesses of the Hebrew text; a limited number of notes explaining textual difficulties; and a series of introductions giving a summary history of the various books. Of course, the method followed is critical even to the point of printing supposed glosses in small print and indicating all kinds of additions and lacunae. The usefulness of such a diminutive and yet thoroughly critical edition cannot be gainsaid, and it will surely add to the credit of the society whose work in the interest of the Bible has always been characterized by great zeal and high fervour.

Peiser's study⁶⁷ is purely philological and follows that of Habakuk in *MVAG.*, Vol. VIII (1903). He subjects the text of Hosea to a minute analysis and searching criticism, eliminating at will words and passages which, in his opinion, are incoherent and illogical. Hence the reconstructed text is much shorter, but who can tell that it is the original? One is hardly justified in looking for logical sequence in the Holy Writ, especially in the prophetic writings. The author's arrangement of the masoretic text on the left page and the reconstructed text with the separated glosses on the right side must be recommended, as it enables one to see at a glance points of variation. The texts and comments are followed by a discussion of the origin and later development of the book of Hosea.

After quoting all the conjectures concerning the puzzling

⁶⁶ *Le Livre du Prophète Amos*. Extrait de la Bible du Centenaire préparée par la Société Biblique de Paris. Traduction nouvelle d'après les meilleurs textes, avec introduction et notes. Paris: SOCIÉTÉ BIBLIQUE, 1913. pp. xxxii + 28.

⁶⁷ *Hosea*. Philologische Studien zum Alten Testament. Von FELIX E. PEISER. Leipzig: J. C. HINRICHS'SCHE BUCHHANDLUNG, 1914. pp. ix + 88.

Elkosh, the birthplace of the prophet Nahum, Cassuto⁶⁸ adduces the Arabic commentary of Yepheth ben Ali in support of the theory that the place was situated in southern Judea, near Gaza. He follows (though having arrived at the conclusion independently) G. A. Smith in identifying it with the Arabic *Umm-Lakīs*, a village half-way between Gaza and Eleutheropolis, which, prior to the excavation of *Tell-el-Hezy*, was oftentimes confused with Biblical Lakish. *Umm*, 'place where', precedes names of localities, and as to the initial נ, it might have fallen away or else it represents a false etymology based on an assumption of *Umm-el-Lakīs*.

David Baron, like the late Adolph Saphir, belongs to the sect of Jewish Christians whose purpose it is to conciliate the Jews to Christianity. His bulky book⁶⁹ is a reprint from *The Scattered Nation*, the Quarterly Record of the Hebrew Christian Testimony to Israel, where the author published 'Notes on Zechariah' for a number of years. In its present form it is preceded by a foreword by Prebendary H. E. Fox, who emphasizes the author's 'sanctified scholarship and racial intuition'. The commentary, while pretending to be expository, is really homiletic and anything but scientific. It contains too much of missionary effusions and very few common-sense interpretations. Kimḥi and other mediaeval Jewish commentators are quoted here and there, but they are made to serve the author's purpose of Christianization. Quotations from other commentators of the orthodox school are very extensive and serve to cover the author's lack of originality. In his introduction and throughout the book the writer defends the unity of authorship and the post-exilic date of the entire book. Zechariah's visions are interpreted in a truly Christian manner; and as to the poetical sections, chaps. 9-11 are made to refer to the victories of Alexander the

⁶⁸ *Questioncelle bibliche: la patria del profeta Nahum*. Per UMBERTO CASSUTO. Estratto del Giornale della *Società Asiatica Italiana*. Volume ventiseiesimo. Parte Seconda. Firenze, 1914. pp. 291-302.

⁶⁹ *The Visions and Prophecies of Zechariah: 'The Prophet of Hope and of Glory'*. An exposition by DAVID BARON. London: MORGAN & SCOTT LTD., 1918. pp. xii + 554.

Great, the overthrow of the Persian Empire, the advent of the Messiah and his rejection by Israel, while chaps. 12-14 are construed as eschatological and apocalyptic in character, alluding to a distant future, no longer distant now, when recalcitrant Israel will be redeemed. The book is well indexed. The text is not free from misprints.

The text of the Psalter.⁷⁰ is reproduced from Hetzenauer's edition of the Latin Bible, and only a few minor changes are introduced. Sparse notes of an explanatory nature are given at the end of the book, followed by a brief vocabulary and examples of mottoes and phrases derived from the Vulgate Psalter. An introduction deals with the history of the Vulgate in general and that of the Psalter in particular.

Goossens' dissertation⁷¹ deals with the mooted question as to the existence of Maccabean psalms in the Psalter. It offers an exhaustive historical survey of the whole problem from the Church Fathers down to the latest exegetes and theologians, stating the reasons in great detail. As a work of reference, therefore, it is highly useful. But the author has no new contribution to make. As a member of the Catholic Church he ranges himself on the negative side of the question, believing that the canon was closed before the Maccabean period. There is a fairly good bibliography. The lack of an index in a work of this kind is a considerable drawback.

Driver's *Studies in the Psalms*⁷² are a series of essays and sermons on the Psalter which the late author, according to the editor in his preface, wished to be brought together and published

⁷⁰ *The Vulgate Psalter*, with introduction, notes, and vocabulary. By A. B. MACAULAY, M.A., and JAMES BREBNER, M.A. London & Toronto : J. M. DENT & SONS, LTD., 1913. pp. xxiii + 242.

⁷¹ *Die Frage nach makkabäischen Psalmen*. Von Dr. theol. E. GOOSSENS. (*Alttestamentliche Abhandlungen* herausgegeben von Prof. Dr. J. NIKEL, Breslau. V. Band, 4. Heft.) Münster in W. : ASCHENDORFFSCHE VERLAGS-
BUCHHANDLUNG, 1914. pp. xii + 72.

⁷² *Studies in the Psalms*. By the late S. R. DRIVER, D.D. Edited, with a Preface, by C. F. BURNEY, D.Litt. London : HODDER & STOUGHTON, 1915. pp. xii + 306.

in a volume. The two most important articles had already appeared in print: 'The Prayer Book Version of the Psalter' is derived from the *Prayer Book Dictionary*, while 'The Method of Studying the Psalter' comes from the *Expositor* of January-July, 1910. The sermons, on the other hand, had not been published heretofore. Needless to say, the volume, like all the works of the veteran Biblical scholar, is refreshing in the highest degree, both on account of its lucidity of argument and purity of diction. In his discussion on the method of studying the Psalter he gives a detailed exposition of some Messianic Psalms, viz. 2, 45, 72, 110, 40, 22, 16, and shows why they are late, in most cases post-exilic, and why they cannot be applied to the person of Jesus. The sermons are built on the following Psalms: 109 (imprecatory), 8, 15, 72, and 73. There is a good deal of repetition which may be unavoidable under the circumstances. The editor should be complimented for the great care he gave to the work and for the index.

Professor Eiselen is forging ahead with his Biblical Introduction Series.⁷³ The first volume on the Pentateuch was well received owing to the simplicity of style and the lucidity of argument. The present volume on the Kethubim or Hagiographa follows the same aim and principle, viz. to give a scholarly and authoritative, yet plain and non-technical introduction to particular books of the Old Testament, and it is safe to say that it will get the same reception as its predecessor. The volume opens with a chapter on Hebrew poetry, well conceived and well written. Likewise there is a chapter on the Wisdom literature of the Hebrews, preceding the Book of Proverbs. Very interesting is an appendix on the bilingual character of the Book of Daniel, where the author, in his usual fair-minded way, presents all the views of scholars and critics on the subject. Another appendix deals with the First Book of Esdras as found in the Septuagint. Altogether the book, though lacking originality, is interesting,

⁷³ *The Psalms and Other Sacred Writings*: their origin, contents, and significance. By FREDERICK CARL EISELEN. (*Biblical Introduction Series*.) New York: THE METHODIST BOOK CONCERN, 1918. pp. 348.

and will form a convenient text-book for students and laymen generally.

Violette⁷⁴ describes a pilgrimage to the Fountain of David and to the City of Bethlehem which serves to illustrate very vividly every line and sentence of the great psalm of Faith. The narrative, interspersed with poetical quotations, appears to be a mixture of fact and fancy.

McFadyen's⁷⁵ is a companion volume to his earlier work *The Psalms in Modern Speech and Rhythmical Form*. As in the latter, the author gives a translation into English metre, followed by exegetical notes on more complicated points. His attitude is critical, following higher criticism in omitting obscure and unintelligible passages and in emending difficult words. This method of procedure, though not commendable in a popular work, is yet legitimate; but the author fails to point out drastic departures from the masoretic text, nor does he cite authorities for such disparities.

Hudal presents the Catholic view with regard to the composition of the Book of Proverbs.⁷⁶ From an investigation into the religious and moral ideas of the book he aims to determine that it belongs to the pre-exilic literature of Israel, and is 'one of the sublimest monuments of the religion of Israel'. With this aim in view he analyses the text very minutely, quoting not only Catholic but also non-Catholic authorities in his refutation of the literary critics of the rational school. His conclusions are that neither the religious nor the ethical concepts of Proverbs require a post-exilic date; that the term 'wisdom' therein, both in its subjective and objective application, differs essentially from that

⁷⁴ *In Palestine with the Twenty-third Psalm*. By E. E. VIOLETTE. Cincinnati: THE STANDARD PUBLISHING COMPANY, 1918. pp. 68.

⁷⁵ *The Wisdom Books (Job, Proverbs, Ecclesiastes), also Lamentations and the Song of Songs, in Modern Speech and Rhythmical Form*. By JOHN EDGAR MCFADYEN, D.D. London: JAMES CLARKE & CO., 1918. pp. 288.

⁷⁶ *Die religiösen und sittlichen Ideen des Spruchbuches*. Kritisch-exegetische Studie von Dr. ALOIS HUDAL. (*Scripta Pontificii Institutii Biblici*.) Rom: Verlag des päpstl. BIBEL-INSTITUTS, 1914. pp. xxviii + 261.

found in Hellenistic or Buddhistic literature; that the moral principles enunciated in this book are conditioned by the legislation of the early Israelitic kingdom; that the proverbs in their present form exhibit nothing more nor less than a practical philosophy of life such as could be evolved among any well-constituted and self-conscious nation, without any outside influence whatever; that the background of these pithy sayings is a national and independent community such as we find among the early kings of Israel. The author brushes aside the linguistic argument in the same bold way: the Aramaisms in the book are either corruptions or else *hapax legomena* whose meaning cannot be ascertained. He admits, however, that it is not impossible that there were later additions, and he characterizes some Aramaic passages as such. On the whole his arguments are elaborate, though they sometimes lack due weight and proper authority. It is to his credit that he makes use of Jewish and Protestant writers to a great extent.

The Book of Job, owing to its peculiar form, has attracted wide speculation as to its archetype. From time immemorial scholars tried to trace its origin to one foreign country or another, claiming that the ancient Hebrews themselves had no sense for this type of literature, and hence must have derived it from some outside source. Now Dr. Kallen⁷⁷ believes that the Book of Job is a Greek tragedy in Hebrew, specifically modelled after Euripides. This theory of Greek ancestry is not new. As Prof. Moore points out in his learned introduction, it was advanced as early as the beginning of the fifth century by Theodore of Mopshuestia, an astute teacher of the ancient church and an iconoclast of Biblical tradition, and was restated a thousand years later by Theodore Beza in a course of lectures delivered in Geneva. Kallen, however, adds a new element in ascribing to Job a specifically Euripidean character, with its *deus ex machina* and its

⁷⁷ *The Book of Job as a Greek Tragedy*, restored, with an introductory essay on the original form and philosophic meaning of Job, by HORACE MEYER KALLEN, and an introduction by Professor GEORGE FOOT MOORE. New York: MOFFAT, YARD & Co., 1918. pp. xii + 163.

striking use of the chorus. He conceives of a Palestinian hakam visiting Egypt or the Syrian coast about 400 before our era, and witnessing there a play of Euripides, possibly *Bellerophontes*, which resembles Job in story and expression. This hakam on his return to Palestine undertakes to imitate the Greek play by casting the legend of Job in its mould, including a prologue, *agon*, messenger, choruses, epiphany, and an epilogue. The result is a tragedy in four acts with three intervening choruses. Kallen proceeds to reconstruct such a tragedy from the present Hebrew text, not by radical emendations and excisions, but mainly through transpositions and rearrangement of the text. Thus passages which critics stamp as interpolations he assigns to the much vaunted chorus, slicing them in between the acts: ch. 28 in praise of wisdom is introduced after 14; ch. 24. 2-24 on the oppressor and oppressed after 21; and ch. 40. 15-41, 26 on Behemoth and Leviathan after 31. Elihu is the coryphaeus, his speech being slightly condensed, while the Voice out of the Whirlwind is the *deus ex machina*. Kallen accounts for the present disarranged text by the conjecture that, when the Greek form was noticed by the scribes, they displaced the choruses and incorporated them within the argument in order to make them less offensive. This certainly is an ingenious hypothesis, and it is significant that Prof. Moore styles it 'a serious hypothesis which invites serious consideration from Biblical scholars and students of literature'. However, with all its plausibility, its verisimilitude is quite remote, not alone because of the incongruity of the circumstances accompanying the authorship to which Kallen has to resort, but more so on account of internal evidence of the Book of Job itself. It has been noted more than once that in style and diction Job resembles the great Arabic classics, whose wealth of imagery and exuberance of phantasy are hardly matched in Indo-European literatures. Moreover, the range of ideas in the various dialogues is not such as could not be developed independently by a Semitic people, whatever we may say against their philosophical accomplishments. As to the epic or dramatic form, it must be remembered that the argument

ex silentio is not cogent. There may have been more dramatic compositions in circulation among the Hebrews, which for some reason or another were not included in the Bible. We must remember that the canon as it came down to us represents only a portion of ancient Hebrew literature, 'a survival of the fittest'. Besides, Canticles is a dramatic poem on a par with Job; and yet it is intensely Jewish, both in subject matter and purity of style. That it is of very late origin and bears resemblance to the poems of Theocritus is not altogether sure. Wellhausen and Driver still placed it in the tenth pre-Christian century; and as to resemblance, it is more akin to many Arabic than Greek poems. Dalman's *Palästinischer Diwan* is full of specimens of this art. And yet many attempts had been made in the past to dramatize Canticles and reduce it to a Greek level. Dr. Kallen himself, it is evident from the preface, is very cautious in not considering his thesis as anything but an hypothesis. In his innermost heart a doubt seems to be lurking that perhaps there is more fiction in it than truth, more romance than actual fact. 'I feel', he says in the preface, 'that what I have set down in this volume is sublimation of such conjecture concerning the Book of Job as historic method permits. But contrariwise, it may be—romance'. As a mere dramatization of Job the work is commendable, though it exhibits some glaring anomalies. Thus the addition of the *Shema* is, to say the least, puerile, while some transpositions and rearrangements are quite precarious and unwarranted. The change in Job's last speech (42. 6) introduced for the sake of dramatic truth has no philological foundation whatever. But perhaps we should not hold a philosopher responsible for matters of philology. Indeed, the best part of the book is the essay on the Joban Philosophy of Life wherein Kallen shows himself a thinker along original and independent lines.

Kaplan and Mohr⁷⁸ cherish a plan to make Hebrew literature

מנלת אסתר מצוירת ומקושטת מאת יוסף קאפלמן וי. מוהר. ציריך, 78
פורים, תרע"ח.

more attractive through artistic illustrations based on Jewish tradition. The Book of Esther, beautifully ornamented with figures and vignettes in the Lilien style, is their initial step, and bears great promise. The ornaments on the title-page are made up of the letters מ and א (initials of מִגֵּלֶת אֶסְתֵּר) in various combinations intertwined with myrtle wreaths (allusion to Esther's Hebrew name Hadassah). In the middle of the page there is a circle of twelve stars, alluding to the twelfth month Adar, and within the circle a wreath of thorns pointing to the Midrash, which says that every passage beginning with וְיָהִי deals with some misery or tribulation. A Persian royal crown, two sceptres, and a seal ring ornament the upper part, while the lower space contains an inkwell, feather, and rolls of papyrus. The whole is very tasteful. So are the six illustrations by the painter S. Mohr accompanying the text. Very impressive is the first, showing Mordecai in grief, the third representing Esther in her innocent beauty, and the fifth showing Esther before the king begging mercy for her people. The type is splendid, and leaves nothing to be desired.

Hooper's book⁷⁹ is 'dedicated in admiration and to the honour of all our brave conscientious objectors who by their defiance are defeating militarism'. This sympathy with the conscientious objectors, 1,000 of whom are said to be in prison in England for their unflinching belief and unswerving conviction, is evident throughout the book. The doctrine of force, it seems to be the author's opinion, is execrable in whatever shape or form whether applied by one nation to another or by one class of people to another. The purpose of the book is to prove that Daniel is a Maccabean work, written during the turmoil of Antiochus IV Epiphanes (about 165 B.C.) to console a terribly persecuted people. Daniel is not historical but visionary. The author discusses both the stories and visions of Daniel and their relation to the so-called Maccabean psalms and the book of 1 Maccabees. One chapter deals with the Zoroastrian elements

⁷⁹ *Daniel and the Maccabees*. By EDWIN B. HOOPER, M.A. With foreword by E. L. HICKS, D.D. London: C. W. DANIEL LTD., 1917. pp. 124.

of Daniel, viz. the belief in angels and resurrection. Finally, a parallel is drawn between the Maccabean struggle and the present war of Europe: here like there a small nation is struggling against a mighty empire, and now as before, God will not be found on the side of the big battallions.

Dr. Székely's *Bibliotheca Apocrypha*⁸⁰ is a creditable and commendable piece of work. Owing to its fullness of detail it should prove useful to both teacher and pupil, though its Latin garb must necessarily limit its wider use. The general introduction deals with the use, origin, character, and teaching, especially the eschatology of the Apocrypha, and winds up with an extensive and almost exhaustive bibliography. The discussion is then taken up of the Sibylline Oracles, which, though not strictly Biblical, are related to the Bible by reason of their prophetic character. They are divided into Jewish, Christian, and profane oracles. Other apocrypha treated are the Book of Henoch, the Assumption of Moses, the Syriac Apocalypse of Baruch, Fourth Esdras, the Book of Jubilees, Letters of Solomon, Third Esdras, Third Maccabees, the Testaments of the Twelve Patriarchs, the Psalter of Solomon, the Prayer of Manasseh, Fourth Maccabees, the Ascension of Isaiah, Fragments of lost apocrypha, and the Book and Apocalypse of Elijah. The books known among Protestants as deuterocanonical, like Ecclesiasticus and Tobit, are omitted, since they are canonized in the Catholic Church and are already included in the Vulgate. The scope of every book is given in full outline: first comes a history and literature of the work, then the contents in brief, and finally a discussion of the literary character, origin and authorship, and the language of the prototype. The author manifests great linguistic knowledge, especially in dealing with the Book of Henoch and its multiple versions. It is to be hoped that the second volume, which is to

⁸⁰ *Bibliotheca Apocrypha*. Introductio historico-critica in libros apocryphos utriusque testamenti cum explicatione argumenti et doctrinae. Scripsit Dr. STEPHANUS SZÉKELY. Volumen primum: Introductio generalis, Sibyllae et Apocrypha Vet. Test. antiqua. Friburgi Brisgoviae: B. HERDER, 1913. pp. viii + 512.

contain other minor apocrypha of the Old and all the apocrypha of the New Testament, will soon make its appearance.

Schulte offers a thorough Catholic treatment of the apocryphal book of Tobit.⁸¹ The first half of the book is devoted to textual criticism and a comparison of the various versions of Tobit, while the second half constitutes a commentary, both textual and exegetical, arranged by chapters. Some chapters are supplemented by excursuses on some special topics. A good bibliography accompanies the introduction. The author abstains from theorizing and confines himself to a mere exposition of the text and a summary of accomplished results. In doing this he naturally leans towards Catholic expositors. He rejects the allegorical interpretation of Anton Scholz and clings to the historical character of Tobit as adopted by the Council of Trent. Still he considers it as not impossible that there may have been an allegorical meaning alongside with the historical. Of all the versions and translations the Vulgate, the author believes, has preserved the original text best. Jerome tells us that he used an Aramaic text which was rendered for him into Hebrew. Apparently this text was truer and more exact than the Aramaic text underlying the Septuagint.

Paul Heinisch investigates the relation between Greek philosophy and the Old Testament.⁸² In a former brochure he discussed this relation as reflected in the Biblical books that originated in Palestine. Now he deals with the influence of Greek philosophy on the Septuagint and Book of Wisdom, which in the Catholic Church forms part of the Old Testament canon. He finds that this influence was rather superficial, extending

⁸¹ *Beiträge zur Erklärung und Textkritik des Buches Tobias*, von Dr. ADALBERT SCHULTE. (*Biblische Studien* herausgegeben von Prof. Dr. O. BARDENHEWER in München. Neunzehnter Band, zweites Heft.) Freiburg im Breisgau: HERDERSCHE VERLAGSHANDLUNG, 1914. pp. 145.

⁸² *Griechische Philosophie und Altes Testament*. II. Septuaginta und Buch der Weisheit. Von Dr. PAUL HEINISCH. (*Biblische Zeitfragen*, siebte Folge, Heft 3.) Erste und zweite Auflage. Münster in Westf.: ASCHENDORFFSCHE VERLAGSBUCHHANDLUNG, 1914. pp. 40.

oftentimes to the borrowing of philosophical terminology but never to the actual perception, not to say belief and conviction.

In a series of three lectures Nairne⁸³ traces the development of theological speculation in Alexandria as revealed in the Greek Sirach, Wisdom, Philo, and the Epistle to the Hebrews. The claim is made that there is a continuity between these various products of Alexandria. From a blind faith based on a detached divinity of the earlier Alexandrines was ultimately developed the idea of the manhood of God and the doctrine of sacrifice. The book is evidently a product of its time, preaching sacrifice to war-torn and blood-bespattered mankind.

The Translations of Early Documents, initiated by the Society for Promoting Christian Knowledge, are progressing apace. As an introduction to the series Ferrar⁸⁴ gives a bird's-eye view of all the apocrypha and pseudepigrapha that originated within the three most fateful centuries. It is a very brief introduction (27 books are covered by 100 small-sized pages), necessitating dogmatic statements instead of lengthy discussions. Fortunately, his summaries are based on the best authorities, notably Dr. Charles' *Apocrypha* and Dr. Oesterley's *The Books of the Apocrypha*. *The Book of Jubilees*⁸⁵ is well edited from Charles' larger edition. Likewise *The Third Book of Maccabees*.⁸⁶ *The Fourth Book of*

⁸³ *The Alexandrine Gospel* (Sirach, Wisdom, Philo, The Epistle to the Hebrews). By the Rev. A. NAIRNE, D.D. (*Liverpool Diocesan Board of Divinity Publications*, No. XVII.) London: LONGMANS, GREEN, & Co., 1917. pp. 126.

⁸⁴ *The Uncanonical Jewish Books*. A short introduction to the Apocrypha and other Jewish writings 200 B.C.—A.D. 100. By WILLIAM JOHN FERRAR, M.A. London: SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1918. pp. 112.

⁸⁵ *The Book of Jubilees*, or *The Little Genesis*. Translated from the Ethiopic Text by R. H. CHARLES, D.Litt., D.D. With an introduction by G. H. BOX, M.A. (*Translations of Early Documents*. Series I: Palestinian Jewish Texts.) London: SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1917. pp. 224.

⁸⁶ *The Third (-Fourth) Book of Maccabees*. By C. W. EMMET, B.D. (*Translations of Early Documents*. Series II: Hellenistic-Jewish Texts.) London: SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1918. pp. 46 + 76.

Maccabees, on the other hand, constitutes a new translation in a fluent style patterned after the bombastic Greek. An introduction with the customary detail accompanies it. *The Apocalypse of Abraham*,⁸⁷ being here translated for the first time into English, is accompanied by profuse notes and prefaced by a lengthy introduction. The latter deals very learnedly with the contents of the book, the Slavonic text, date of composition, the original language, gnostic elements in the text, its theology and general importance, and bibliography. The text of the composite *Ascension of Isaiah*⁸⁸ is that of Charles' translation published in 1900. The Rev. Box's introduction is guided by the researches in Charles' most complete and important edition of this book. Bate's translation of the Jewish-Christian *Sibylline Oracles*⁸⁹ is well done and deserves commendation. It reads smoothly and fulfills the purpose of a popular version. It is a fresh rendering from the Greek independent of earlier editions. In some places it is superior to Lanchaster's version in Charles' *Apocrypha*. The introduction deals first with the Sibylline tradition in Greece and Rome and then with the Jewish-Christian oracles, their analysis and date, their doctrine and eschatology, and their place in early Christian literature. There is also a note on the Nero legend as reflected in these early religious sibyls. The translation of *Joseph and Asenath*⁹⁰ is made from M. Batiffol's edition of the complete

⁸⁷ *The Apocalypse of Abraham*. Edited, with a translation from the Slavonic text and notes, by G. H. Box, M.A. With the assistance of J. I. LANDSMAN. (*Translations of Early Documents*. Series I: Palestinian Jewish Texts.) London: SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1918. pp. 100.

⁸⁸ *The Ascension of Isaiah*. By R. H. CHARLES, D.Litt., D.D. With an introduction by the Rev. G. H. Box, M.A. (*Translations of Early Documents*. Series I: Palestinian Jewish Texts.) London: SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1917. pp. 62.

⁸⁹ *The Sibylline Oracles*. Books III-V. By the Rev. H. N. BATE, M.A. (*Translations of Early Documents*. Series II: Hellenistic-Jewish Texts.) London: SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1918. pp. 118.

⁹⁰ *Joseph and Asenath*. The Confession and Prayer of Asenath, daughter of Pentephres the Priest. By E. W. BROOKS. (*Translations of Early*

Greek and Latin texts, published in 1889-90 (*Studia Patristica*, fasc. I and II). Here and there variants are introduced to improve the continuity of the narrative. Passages not contained in the Greek text but found in other versions are recorded in an appendix. The introduction summarizes the character and nature of the work, as well as its origin and composition.

The Biblical Antiquities ascribed to Philo⁹¹ is a curious work and has a peculiar history about it. Like *The Chronicles of Jerahmeel*, published by Dr. Gaster not long ago, it belongs to the class of literature known as Apocrypha and Pseudepigrapha which flourished in Palestine in great abundance during the first century of the new era. Many of these stories, which were circulated for religious edification, were lost to the world at an early date, and are only now coming to light again in a secondary or tertiary translation. Like *The Book of Jubilees*, *The Antiquities* was composed in Hebrew, then translated into Greek, and finally a Latin translation was made from the Greek: and of all these versions only the Latin is extant. It was perpetuated in manuscript until the sixteenth century, when it experienced five printed editions, but since then it was relegated to oblivion and nothing was heard of it. In 1893 the present translator, Dr. James, published four Latin fragments of this apocryphal work in *Texts and Studies*, II, 164 ff., not being aware of their earlier publication during the sixteenth century and their ascription to Philo. Only in 1898 the late Dr. Leopold Cohn, the well-known editor of Philo, in an article in the *J.Q.R.*, X, 277 ff., called attention to this long-forgotten work, its import and contents, its origin and characteristics. As Dr. Cohn points out, the book is a product of the end of the first century C.E. That it could not have been written before the destruction of the Second Temple is proved by a

Documents. Series II: Hellenistic-Jewish Texts.) London: SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1918. pp. 84.

⁹¹ *The Biblical Antiquities of Philo.* Now first translated from the old Latin version by M. R. JAMES, Litt.D., F.B.A. (*Translations of Early Documents. Series I: Palestinian Jewish Texts.*) London: SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1917. pp. 280.

cryptic allusion to this event in the text, and moreover, its adoption by the Christian Church shows that it could not have been composed much later than 100 C.E. The Latin translation must have been made in the fourth century, perhaps towards the end of the third. The language, as Dr. Cohn shows, is a vulgar Latin with many Graecisms and peculiar neologisms. It is closely related to the idiom of the *Itala*, the old Latin translation of the Bible, which was likewise made from the Greek, and to *Jubilees*, *Assumption of Moses*, *Ascension of Isaiah*, and *IV Esdras*. The work is ascribed to Philo because it always appeared in company with genuine works of the Alexandrian philosopher, just as the Fourth Book of Maccabees is often ascribed to Josephus because it happened to be in the same manuscript with works of the Jewish historian. As to the contents, it covers Bible history from Adam to the death of Saul, but, as the translator points out in his introduction, the original manuscript must have continued the story to a much later date, probably down to the Babylonian captivity. The character of the narrative is midrashic and haggadic: the writer draws not only upon known but also unknown haggadas and legends. Like the author of Chronicles he gives elaborate genealogies, inventing many names to please his fancy. Moreover, he supplements existing narratives, especially if these are laconic in the Bible. Thus he invents many incidents in the life of Kenaz, the first judge, who is only briefly mentioned in the Bible. His source, though obscure and no longer to be ascertained, must have been some kind of popular tradition. His purpose, as stated above, is purely religious, and consists in exhorting the people to imitate the good deeds of its leaders. Dr. James' translation, the first translation into a modern tongue, is based on a fairly representative selection of textual authorities and may be said to be quite reliable. An attempt is made to follow the idiom of the Authorized Version as closely as possible. Passages taken verbatim from the Bible are identified and referred to the source on the margin. Notes accompany the text, but these are too meagre and not sufficient to elucidate obscure passages. Especially defective is the part dealing with the

identification of legends in talmudic-midrashic literature, in which the editor fails to go beyond the effort of Dr. Cohn. However, it must be remembered that this is not a critical edition and that the editor was limited in space. His best effort is found in the long and learned introduction dealing with every phase of the new apocryphon, and also in the appendix dealing with various readings and corrupt passages. Another appendix on the vocabulary of the Latin version is based mainly on Dr. Cohn's study mentioned above. It is to be hoped that a critical edition of the Latin text together with a translation will soon be published.

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